The Pacific, A Weekly Religious and Family Paper, was first issued in August, 1851, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now owned and published by "The Publishing Company of The Pacific"—an Incorporated Company. The Directors for 1887 and 1888 are: S. S. Smith, John Henderson, W. M. Searby, I. P. Rankin, John Kimball, J. M. Haven and W. W. Chase.

The Pacific.

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RESTING IN GOD.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he;
Know his love in full completeness
Fills the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill
lying still.

Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken;
Better hath he been for years
Than thy fears.

Therefore, whatso'er betideth,
Night or day,
Know his love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Lying still.

—*Translated from the German.*

REMINISCENCES OF PIONEER MISSIONARY LIFE IN CALIFORNIA—NO. IX.

FIRST COMMUNION AND FIRST TEMPERANCE MEETING.

We had no occasion to ask, "What's in a name?" We had no name. All the names by which we had been known were lost. Better, they were blended into one.

The philosopher's stone had been found, that had transmuted the baser metals (Presbyterian, Congregationalist, Baptist, Episcopalian, Methodist and Mormon) into *Christian*, which is ever and everywhere *gold*.

We rejoiced in the discovery. There was sweet pleasure in the fact of our *unity* in diversity. Our gatherings in Sabbath congregations and in Sabbath-school and prayer-meeting, or in the social circle, were those of one family of believers, in each of whom we recognized the common Master. Ignoring differences, we were Christ's, combined for Christian fellowship and work.

Without a church organization, without a church creed, without a church covenant, we were simply a company of Christians, bound to Christ and to each other by the tie of Christian love. Naturally, therefore, we were drawn around the Master at the table where he sits at the head, and where he holds sweetest communion with his beloved.

It was on the last Sabbath of 1848 I gave out, among other notices, the sacrament of the Lord's Supper for all Christians on the first Sabbath of the incoming year.

Before describing this somewhat unique scene, and for the sake of stating the facts of first things in the order in which they transpired, I will mention briefly the beginnings of two movements of a widely different character, yet both important in their influence upon social and civil progress.

The first was a public meeting held in the chapel for the purpose of discussing the necessity and propriety of establishing

A PROVISIONAL GOVERNMENT

Over the territory. This was no party movement, but a popular movement for self-protection and the security of general order and prosperity. It was the beginning of those expressions of the people, the result of which brought about that convention held some months later at Monterey, where and when a Constitution was formed on the basis of which application was made for admission as a *State* into the Union, the issue of which made California so peculiar in its political history. The Territory had hitherto only had military Governors. Out of this military occupation and government she leaped at once into statehood by her admission as a State under the Constitution adopted at Monterey, the first movement toward which was inaugurated in that little chapel on Portsmouth Square. That little building, first a schoolhouse, then chapel, then Territorial hall, ought to have been preserved as the heirloom of the State—somewhere reverently preserved as the cradle of her infant life.

The exact date of that citizens' meeting, I do not recall, but it was, I think, during that first week of 1849. Of another meeting held that week, I have the exact date, viz., Friday evening, Jan. 5th. On that evening was held California's

FIRST TEMPERANCE MEETING.

I had announced it on the Sabbath before. The chapel was filled. It was full of *men*. Strange, yet not strange, not a woman was present. The men were the ones most important to reach, and they were there. Their number and attentiveness were an inspiration to the lecturer. I opened the lecture by an allusion to the citizens' meeting just alluded to, which had so recently been held. The allusion was most appropriate, as the immediate and most pressing prompter to that meeting had been the growing disorder and the growing lawlessness, violence and crime spreading throughout the Territory through the vice of intemperance—a disorder and a lawlessness all the more alarming because there were no authorized courts, no jails, no officers, but every man, drunk as well as sober, was a law unto himself. Intoxicants, so infuriating, so freely and so universally drank, sold without restriction at every corner and in every mining camp—these were the liquid fire nerving the arm of the robber and steeling the heart of the murderer, making every man's life unsafe, disturbing night with the noise of drunken brawls, and the peace of homes with fire and blood!

This temperance movement, therefore, was laying the ax at the root of the evil. In connection with gospel work, it was building up the future State on solid foundations. Without so much as giving a synopsis of the lecture, which was well received, I would say that it was followed by brief remarks by several others, among whom was Thomas Douglas, former teacher in this very house, whose recent residence in the mines enabled him to speak impressively of drinking habits and their sad results among the mining camps. We of the village needed no report of their havoc along the coast.

The pledge of the American Temperance Union was then read. Seventeen names besides my own were subscribed to it—a success far exceeding the most sanguine expectations.

The first man who presented himself for signature *was so tipsy* he could hardly walk to the desk. Before we dispersed, arrangements were made for the drafting of a constitution, and the formation of a temperance society. This was the small beginning in California of many similar movements, which resulted in the reformation of many drunkards, and in the rescue from a drunkard's grave and doom of many moderate drinkers.

FIRST COMMUNION.

After this eventful week came the Sabbath of our first communion. It was the first Sabbath of 1849, January 7th. It was a new sight in the Territory, that *first sacramental table*. After a sermon from I Cor. xi: 26–29, I invited all Christians present who were living in the exercise of Christian feelings, and in the practice of Christian duty, to partake of the symbols of the broken body and shed blood of Christ. To these symbols, before me during the service, I had alluded in my sermon, reminding the congregation of the *scenes* they had called to remembrance, of the *significant language* with which they spoke to the heart of all beholders, and the *feast* which they afforded the soul of every true follower of Christ. I alluded, also, to the new and peculiar circumstances in which we were placed, and in which we were to commemorate the Lord's death. I emphasized, also, the fact that it was in no sense a *denominational* table, but the table of *our common Lord. Eleven*, beside myself—twelve in all—remained to eat and drink in remembrance of our Redeemer. To this coincidence with the number of disciples at the first supper I alluded in the remarks with which I introduced the breaking of the bread, expressing the hope, and urging upon each the prayer that there might be no *traitor* among us. We felt a peculiar joy in thus coming around the Lord's table, spread for the first time by Protestants on those shores. Not the least happy feature of the feast was the cordial *union* of believers of so many different names, knowing and loving each other simply as brethren of the one spiritual family of Christ. But while thus rejoicing and weeping for joy, in the very tenderness of our love, we were pained that of the large congregation so few felt entitled or inclined to remain to the feast. I could not pronounce upon those few the benediction of the Master without an allusion to the many who did not participate with us, and urging upon each communicant the duty and privilege of ceaseless prayer and effort to win such souls to Christ. We had now made public our profession of Christ, and were more than ever bound to be loyal to our Lord. We closed the memorable service with the hymn—

"Now I resolve, with all my heart,
With all my powers, to serve the Lord."

Many blessed seasons of communion have been enjoyed on those shores since that first one, but it may well be doubted whether another has followed it under circumstances quite so peculiar, and with a zest quite as great.

T. Dwight Hunt.

If the process of crowding out the old Puritan stock from New England by importing constantly the cheapest muscle that can be found goes much further, Catholicism will be the ruling power in the Puritan States.

THE COLLEGE—III.

BY REV. DR. S. H. WILLEY.

Notwithstanding the college ideal, as set forth in the preceding articles, is something very definite, the institutions bearing the name "college" vary, as yet, quite widely in their character. Some are venerable with age and are well known in all the literary world, but most of them are young, and are growing up in young States. A few, like Havard and Yale, and more recently Princeton, have added schools of science and art, together with those for the study of the professions, till they have come to be universities, and have taken that name. But the greater number, even of the older colleges, confine their attention mainly to their adopted curriculum of study. The most accurate list of the colleges and universities of the United States that I know of is that prepared by President F. A. P. Bernard, and is found in Johnson's Encyclopædia. The colleges and universities cannot be counted separately, because some institutions named universities are really only colleges.

All told, there are something over three hundred of these institutions. Those credited to the care of individual Christian denominations are, for the most part, called "colleges." Of these, according to the list above mentioned, twenty belong to the Congregationalists, twenty to the Presbyterians, thirty-three to the Baptists, and forty-three to the Methodists. It is a source of some just pride to us Congregationalists that we maintain from two to four times as many colleges, in proportion to the number of our membership, as do the larger denominations, and we have no reason to be ashamed of their comparative excellence either.

We have no means of looking into these colleges and seeing their condition and working, save only through the very general, and not very full or accurate, statistics found in the reports of the Commissioner of Education at Washington. But with respect to some of our Congregational colleges, located in the central States, we have a very excellent and reliable source of information. The Chicago *Advance* recently published a series of papers concerning them, written by the several presidents, that gives a very graphic view of their origin, progress and present standing. And I am sure if I can glean from those papers such leading facts in their history and growth as will give anything like a fair idea of what they really are, and reproduce them here, it will tend more than anything else to enkindle a purpose in these westernmost States to build for ourselves in like manner.

The colleges of which I speak are all young as yet. Even Oberlin, which is the eldest of them, has but lately celebrated its first semi-centennial. Though Oberlin is not one of those described in the *Advance* articles, above mentioned, yet, having been founded in 1833, it ranks them in age, and far outranks them in other respects. A recent catalogue gives the number of students in the college as two hundred, and in the literary course one hundred and fifty, in the theological department forty, and in all the departments reckoned together fourteen hundred.

A report just received from Oberlin for the present year, 1888, shows that the number of students in the theological department has gone up to eighty-six.

A great work has been done at Oberlin. It began in the wilderness. It encountered severe opposition from various causes, for many years. But it has never swerved from its principles. It has kept about its work and has done it well. And now nobody, in any quarter, presumes to speak of Oberlin save in terms of respect. It is an example of what faith and pluck and indomitable perseverance can do in college-building in the space of half a century. Speaking of this reminds me that, when a boy, I heard the Rev. Mr. Shepherd preach in my native New England town about the "far West," as Ohio was then esteemed to be, pleading for means to found Oberlin. He did it in a way that touched the enthusiasm of the little people as well as that of the older ones. I seem to see him now as he stood, a tall man, in that high pulpit, in the old meeting house, under the "sounding-board," and pleaded for money to commence the college in Oberlin, and so to help save the West from Romanism and ignorance. And now, from a far remoter "West" than the speaker then dreamed of, I look back with admiration at seeing Oberlin in its maturity, a college of sound and liberal learning, pervaded with an earnest spirit of Christian life. It is animating to think that such fruit of Christian enterprise can be borne within the space of one's own lifetime.

Following the order of the dates, we come next to Marietta College, which was founded only two years later than Oberlin.

The article in the *Advance* concerning this college was written by its President, the Hon. John Eaton, LL.D., for so long the distinguished Commissioner of Education at Washington, and, indeed, the organizer of the Bureau of Education. Describing its origin and progress, he says:

"The college at Marietta, Ohio, was founded in 1835, in the midst of a wide and deep awakening of interest in education; a profound conviction of the great work to be done by a Christian college here, inspiring its founders. Memories of the trials which had nerved fathers to higher efforts were losing their influence upon the children. Ignorance was indifferent; unbelief mocked. Sons and daughters had been sharing with parents pioneer hardships. Steam and electricity were displacing muscle. Our European contributions were less helpful. Hamlets sprung into cities. The Western movement, so full of trials, was becoming a race for wealth and luxury. The transitions were bewildering. Questions of business and industry were more complex. The eye of faith and partiotism saw the peril. New temptations and new trials must be met by new preparations. More brain power and more moral power were required. These must be secured by education. Youth must be consecrated to preparation for life, as God had intended, or all will be lost. The State could do more for its own safety by training its citizens. There must be more schools and better teachers.

"This town, Marietta, named for Maria Antoinette, in gratitude to France, the Plymouth Rock of the territory west of the Ohio river, was settled by men of the best New England make, trained in the struggle for independence, imbued with the spirit, which acting through Manessah Cutler and other leaders, had secured from the Continental Congress, then held in New York, while the Constitutional Convention was in the midst of its labors in Philadelphia, that wonderful act, the Ordinance of July 13, 1787, so full of divine seed for the planting of great and free States. In what other national act are the safeguards of education, religion and morality so considered and assured?

"The sons followed in the footsteps of their fathers; they were alive to the greater demands of education. Here as elsewhere consecrated men, while they led in the struggle to preserve civil liberty by doing more for the education of youth by the State, were alive to the power of man's spiritual and temporal good wielded by colleges consecreted to Corist, profoundly religious, yet neither limited by denominational control, nor directed by the State, but only chartered and protected by it. Was not here a manifest advantage in the separation of Church and State? There were conspicuous Christian college examples before them. Chartered rights were protected as settled by the Dartmouth College case, thus assuring that the lives and money given would be sacred to the end.

"Marietta college sprang out of this general movement as developed in intense local interest. Good men here gave their efforts and means. They felt that they were following the leadings of divine Providence. Its foundations were laid in toil, prayers and sacrifices. The best Christian scholars from the best New England culture became its guides. * * * High standards are held with a firm hand. Bible instruction continues throughout the four years. The moral bearings of truth are nowhere overlooked. The conduct and health of the students receive special attention. Attendance upon morning prayers and upon Sabbath services at the churches of their choice is obligatory upon the students. Over half of them are professedly Christians. A good number of them are preparing for the ministry, and their voluntary religious exercises are well sustained.

"Marietta has been greatly favored in its board of trustees; those who have gone before have left behind precious memories; those at present active give assurance wherever known of wise direction. Two of the early trustees remain, Rev. A. Kingsbury, and Douglas Putnam, Esq., who has signed as secretary every diploma, and is one of our largest benefactors. The college has received from its trustees $272,000, and from citizens of Marietta and vicinity $280,000. The college has done its work with small means, using its funds carefully for the highest results in the training of students, expending moderately on buildings.

"Marietta seeks to be specially considerate of worthy young men strgggling for an education, intending that no one shall fail for want of means, aiding with pay for work, by remitting tuition and room rent, or by scholarships or gift or loan of money. Valuable prizes are open to successful students. Over 2,000 young men have shared to some extent this good training, of whom 571 have graduated. Of the graduates thirty-four per cent. are clergymen; twenty-eight per cent. are business men; seventeen per cent. lawyers; eight per cent. physicians; eight per. cent. professors and other teachers or superintendents of schools. Through these young men how vast the contributions which the college has made to the welfare of mankind!

"This college stands as one of a class of Christian institutions which are necessities, if the fabric of our liberties is to remain, our civilization to advance, or America to lead the nations of the earth."

According to the latest information from Marietta, of its 582 graduates up to this time 187 are ministers. The Congregational Association of Ohio recently indorsed with unanimity the plan of further endowing Marietta in this Ohio centennial year with $200,000 more as a memorial of its Congregational founders.

FROM THE INTERIOR.

May is the month for State meetings; Ohio at Tallmadge, Indiana at Michigan City, Michigan at St. Joseph, Iowa at Grinnell, Illinois at Evanston, have filled the month. Harmony in our membership, efficiency on the part of workers, clerical and lay, growth in every department of church work, characterize the year. Able and devoted men are leading our work. Men of power, by the Spirit of God, man our pulpits. Born leaders handle our Home Missionary problems in these States. Essential truth is firmly held and faithfully preached.

The Ohio Association always strikes for the main things. What has God wrought, and what does God call us to do? are the chief questions. Their business committees always push the field work to the front. What cheer and what urgency from the foreign work? What of the home work as pushed forward by the A. H. M. S., the A. C. U., the A. M. A., the Educational Society, the Sunday-school Society and the New West? These agencies are looked upon as seven methods of church work. They are invited to tell what, as servants of the churches, the Head of the Church has enabled them to do. The best hours in all these sessions, as a rule, are the hours when, section by section, the work of the kingdom is set forth by these co-ordinate department agencies, and this largely because the brethren in charge of these departments come not, as in former days, to present a "cause," but to present the Lord's work—God's hand in it and his call to it.

Indiana is taking on new Congregational life. Our churches are pushing things among the unchurched. They are proving the peculiar adaptation of Congregationalism to the work in new towns. They are making first-class Congregationalists of thoroughly converted coal-miners. They find that a soundly converted railroad conductor can run a Congregational Sunday-school. There is light ahead for Indiana.

Michigan is the banner State in the growth of Congregationalism. It has 298 associated Congregational churches, and several unassociated. Two topics of absorbing interest rather overshadow other matters, this year, in Michigan—"Ministerial Standing" and a "Ministerial Training-School." Every Home Missionary Superintendent wishes almost daily that he could make ministers faster than our seminaries make them. Michigan believes that a local seminary will multiply men. They propose to try the experiment.

Iowa is in the center of things—a sort of second New England gone West and expanded. Education and religion, thrift and sobriety, they say God has joined together; and they propose to let no man put them asunder. The kingdom is coming in Iowa.

Illinois takes the kingdom of Satan in sections. Now, it is the "darkness of Egypt" that it lays hold of—anon, it is the "menace of our great cities." It is Christian training for service in its Theological Seminary; it is the German work; the Slav work; the saloon curse. Every department has its leaders, and all the leaders harmonize.

Take the greetings of the churches of the interior to our spiritual kindred on the Pacific Slope. Bid them look for the morning over the Rockies. Congregationalism has no head but Christ. It needs no other. He will lead us to victory.

L. H. C.

Band of Hope Meeting. — The Western Star Band of Hope will tender a welcome service to the other city Bands next Sunday afternoon at 3 o'clock, in the First Free Baptist church, Bush street, near Larkin. An interesting programme, consisting of addresses, recitations, dialogues and song, will be presented. This gathering has been originated by Hubert N. Rowell, Superintendent of Western Star Band, who will heartily welcome all members of Bands of Hope and Sabbath-schools, with their parents and friends, who can make it convenient to attend. The meeting is also free to the general public.

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OF THE PACIFIC.

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All contributions for the Young Ladies' Branch of the Woman's Board should be sent to. Miss Grace Goodhue, Treasurer Y. L. B. W. B., 1720 Geary street, S. F.

THE GENERAL CONFERENCE OF FOREIGN MISSIONS.

From the ninth to the nineteen of June of this present year will be held one of the greatest and most significant gatherings our age has ever seen. It will be held in Exeter Hall in London, and representatives of every Christian Mission, of every name, are invited to be present. Ten years ago, a similar Conference was held, presided over by the noble Earl of Shaftesbury, called the Mildmay Conference. The volume which gathered up the sayings and doings of that Conference is one of the richest and most inspiring, as it sets forth all the phases of mission work in many lands.

And this Conference will be equally stimulating to the faith of Christians in their labors for the conversion of the heathen world to Christ. From the last *Missionary Herald* we take some extracts:

"Fifty foreign missionary societies in England, Scotland and Ireland will be represented, while more than fifty societies in America are represented on the committee at New York, and will doubtless have representation in London. The conference promises to be fairly ecumenical. Delegates will be present not merely from America and Great Britain, but from Germany, France, Switzerland, Sweden, Denmark, as well as from many missionary lands. All the Protestant missionary societies of the world have an aggregate annual income of a little less than $11,000,000, and of this amount the societies that propose to have part in the conference receive more than $10,000,000. It will be seen from this that the invitation to the conference has been well-nigh universally accepted.

"The programme for the meeting is comprehensive, and it would be impossible to consider all the papers to be presented were not the conference to meet in sections, after the manner of scientific associations. These sectional meetings will be held in the forenoons, with sessions of the full conference in the afternoon, while six great public meetings will be held in the evenings in Exeter Hall. Aside from this, fifteen public meetings will be held in different parts of London, devoted to the description of missionary work in all parts of the world.

"Some of the themes of special interest and importance are these: 'Missionary Comity'; 'Commerce and Diplomacy in Relation to Missions'; 'Missionary Methods'—(1) the agents, (2) modes of working, (3) dealing with social customs and with different forms of religious belief; 'The Increase of Islam'; 'Buddhism'; 'Relations Between Home and Foreign Missions'; 'Woman's Work'; 'Missionary Literature'; 'The World a Hundred Years Ago and Now.' These themes will sufficiently indicate the character of the deliberations, and we must believe that the results, in God's good providence, cannot fail to be a large increase of missionary enthusiasm, as well as a better understanding of the methods on which missions should be conducted."

Miss Abbie Child of the Woman's Board at Boston will be present, and our *Life and Light* will probably at some future time contain something from her pen in regard to this great conference.

Y. M. C. A.

At the meeting of the Board of Directors of the San Francisco Young Men's Christian Association, held last Thursday afternoon, a large attendance being present, the matter of a new building was quite thoroughly discussed, and it seemed to be the opinion of the gentlemen that the best thing to do was to enlarge the present property by putting two more stories on to the building, and, if possible, buy the vacant lot in the rear. The Building Committee will meet in a few days to decide the matter. All the different departments of the Association work are progressing well. Fifteen religious meetings are held at the main building each week, and two at the branch. The attendance is large, and a deep interest is manifested.

The World's Missionary Conference meets in Exeter Hall, London, June 9–19. More than one hundred distinct Missionary Societies are to be represented there. About $11,000,000 is expended annually in the mission work. Societies spending $10,000,000 of this some will have representatives at London.

CONFERENCE ON THE CHRISTIAN PRINCIPLES OF CIVIL GOVERNMENT.

A three days' Conference on this subject was held in Philadelphia, April 24th–26th, in connection with the annual meeting of the National Reform Association. Among the topics and speakers were the following: "Marriage and Divorce; or Laws Affecting the Family," by the Rev. Herrick Johnson, D.D., of Chicago; "The Nation as a Sabbath-Breaker," by the Rev. O. P. Fitzgerald, D.D., editor of the *Christian Advocate*, Nashville, Tennessee; "The Chinese Question," by the Rev. S. F. Baldwin, D.D., of Boston, a returned missionary from China; "The Relation of Christian Governments to Foreign Missions," by the Rev. W. W. Barr, D.D., President of the United Presbyterian Board of Foreign Missions; "The Indian Question," by Herbert Welsh, Esq., Corresponding Secretary of the Indian Rights Association, and by Mrs. A. S. Quinton, President of the Woman's Indian Rights Association; "The Liquor Power a Menace to Civilization," by the Rev. Geo. K. Morris, D.D., of Philadelphia; "The Press as Related to Christian Civilization," by the Rev. Arthur T. Pierson, D.D., of Philadelphia; "American Politics and Christianity," by the Rev. W. M. Grier, D.D., President of Erskine College, South Carolina; "Woman's Work for Christ," by Miss Frances E. Willard of Chicago; "The Kingly Office of Christ," by the Rev. W. R. Terrett of Saratoga Springs, New York; "Romanism and American Institutions," by the Rev. James Harper, D.D., Professor of Theology, Xenia, Ohio; and "The School Question; or, The Secular Theory of Education," by the Rev. David McFall of Boston. These addresses were of the highest order of excellence, and the audiences throughout were large and enthusiastic. The following resolutions were adopted:

"*Resolved*, That the social and political evils which press to-day upon this nation, and which awaken the anxiety of all thoughtful patriots, have their roots in our national forgetfulness of God and our disobedience to his laws; and that a return to the God of our fathers is the only cure.

"*Resolved*, That the truth insisted on by the National Reform Association—viz., that Almighty God is the source of power and authority in civil government, that the Lord Jesus Christ is the Ruler of nations, and that his will revealed is of supreme authority in civil affairs, are vital and saving truths for all nations."

THE SABBATH.

Since the Sabbath is a witness for God in human life, and a "sign between God and man," to renounce the Sabbath would be openly to renounce, as a nation, our relation to God. The public desecration of the Sabbath is, therefore, not only a sin against God, but an offense against the commonwealth, and ought to be restrained by law.

"*Resolved*, That all citizens have a right to claim the protection of the civil law in the quiet observance of the Sabbath; and, as the President of the United States is expressly exempted by the Constitution from attention to public business on that day, the rights of all our citizens should be defended by equal safeguards.

"*Resolved*, That we regard "Sunday mails," "Sunday railroad trains" and "Sunday newspapers" as a triple unholy alliance against the sanctity of the Sabbath, and the rights of the people to a day of rest."

THE FAMILY.

Since the family is the foundation of the State, whatever tends to corrupt and destroy the family tends to destroy the nation. The alarming frequency of divorces in many States is the direct result of lax and immoral divorce laws, and there is imperative need for a national marriage and divorce law conformed to the law of Christ.

THE TEMPERANCE MOVEMENT.

We rejoice in the progress of the temperance movement, and in the fact that it has become, to so large an extent, a distinctively Christian movement. We hail its fast-approaching triumph as a step of repentance toward God and the enthronement, so far, of the law of Christ in our national life. This Christian aspect of the temperance movement is seen most conspicuously in the spirit and the work of the Woman's Christian Temperance Union. We rejoice in the wisdom and courage and faith which they have shown, in their steadfast refusal to compromise with evil, and in all the marvelous successes they have won.

"*Resolved*, That we regard with shame and with sorrow the action of our Government in refusing to co-operate with other civilized Governments in the suppression of the traffic in strong drink between Christian nations and the world's weaker races; and that we request the National Reform Association, and all other bodies of good citizens, by all methods of public agitation, and especially by direct application and remonstrance to the Government, to seek the reversal of this unrighteous decision and the adoption of a more humane and Christian policy."

THE SCHOOL QUESTION.

"*Resolved*, That the strength and the glory of the American System of Education lie in the freedom with which it is thrown open to all the children of the nation; in its careful separation from all denominational and sectarian influences, and no less in its vital connection with one common unsectarian Christianity, and that the maintenance of our school system depends, under God, on the maintenance of these features.

"*Resolved*, That the proposal to exclude the Bible and all religious ideas from the schools, and the counter-proposition to divide the school fund among the sects, are equally subversive of the whole fabric of our public education."

THE CHINESE QUESTION.

"*Resolved*, That we protest against the ratification of the new treaty now before the United States Senate, and the passage of the pending restriction bill, the object of both of which is the more stringent exclusion of the Chinese from our shores, as measures which unjustly discriminate against a single race, and are dictated by a spirit of indifference to the high aims of Providence in our relations with this people."

WOMAN'S WORK.

We discern in woman's enlarging sphere, both in social and in political life, the progressive effect of that redemption which repairs the ruin of the fall; and we look to the Christian women in America, as they owe their growing influence and opportunities to Christ, to join their hands with those of all other Christian citizens in crowning him as the nation's Lord.

THE CAUSE OF PEACE.

"*Resolved*, That we hail with gladness the international movement in favor of universal peace, as an indication of progress in the application of Christian principles to the relations of the nations."

POLITICAL PARTIES.

"*Resolved*, That it is the imperative duty of political parties to declare themselves on the moral issues which are now before the nation, and that no party which refuses to do so deserves the suffrage of Christian citizens; and we ask of all political parties an explicit recognition of the Christian principles of civil government in the platforms on which they ask to be intrusted with power in a Christian nation."

OUR NATIONAL CONSTITUTION.

It is matter for regret that our national Constitution, with all its incomparable excellencies, does not refer the Government which it establishes to the law of God as the supreme rule of civil duty, and does not provide against un-Christian legislation by the States; and the present centennial anniversary of its adoption is an appropriate time in which to ask for this amendment.

ANOTHER CONFERENCE.

"*Resolved*, That we regard with satisfaction the proposal of the National Reform Association to call, at no distant day, in terms similar to the call of this Conference, a still more widely representative assembly of the Christian people of the United States, for the defense of our imperilled Christian institutions, and to demand and promote a thorough Christian reformation of our Government."

The Hon. Felix R. Brunot was re-elected President of the National Reform Association. For full information as to its work, literature, etc., apply to T. P. Stevenson, Corresponding Secretary, 1520 Chestnut street, Philadelphia, Pa.

A LITERARY OUTRAGE.

It is with no little surprise and regret that I have read the serial story now in progress in the *Atlantic Monthly*, entitled "Yone Santo: A Child of Japan," by Mr. E. H. House, which contains the most outrageous and unfounded attacks on the character and qualifications of the Christian missionaries in that country. The following is only one of several such misrepresentations:

"It is astounding to think of the illiterate men and woman who are sent to the East charged with functions demanding the highest learning and wisdom. * * * Then there were many who came plainly in pursuit of gain, and with no other view. Once or twice, indeed, I have believed myself approaching a point of contact with individuals who seemed fashioned in a nobler mold; but they shrunk before such tests as I felt bound to apply, and their falling masks revealed the selfishness, or cowardice, or conceit, which pervaded and dominated them."

I have been an habitual reader of the *Atlantic*, and have enjoyed its high literary standard. I confess I cannot understand how such wholesale condemnation of a class of the most disinterested and accomplished philanthropists as are the missionaries in Japan should have been permitted to appear in its pages. Referring to this serial the *New York Independent* says: "It is notable for its caricature and abuse to American missionaries. We know pretty thoroughly Mr. House's career in Japan, and we deliberately say that he is not the man to lampoon men and women who go to that country to introduce occidental civilization and the Christian ethics and religion. He went out to Japan nearly twenty years ago. When in Japan he attacked our Minister, Mr. De Long, and he pursued Sir Harry Parks, the British Minister, in the local press of Japan and in the English and American papers. He was from the first bitterly opposed to the missionaries, and improved every opportunity, through the Japanese papers, to say sharp, bitter and sarcastic things of them. We are surprised that the editor of *The Atlantic* should be willing to publish a story whose spirit is so bitter and whose statements are so false. At least, it would have been well to find out first whether the record of the writer for judiciousness and moral influence was so much better than that of the missionaries that they could be discredited by him."

J. C. H.

[For THE PACIFIC.]

GOD IS LOVE.

Eons of ages past, while matter yet
  In countless atoms spread through stellar space,
And, uncombined, together had not met
  To form this world of beauty, skill and grace;
Ere centrifugal's potent force had thrown
  From off that light-dispensing orb, our sun,
Its surplus atoms in the filmy zone
  From which the planets and the earth were spun;

Ere condensation's intense heat had shone
  In lurid fires within the growing world,
That moveless stood in outer space alone,
  And was not yet along its orbit hurled—
Even then Love was. And Love will ever be,
  When stars, and sun, and earth, have passed away.
Love was ere yet was born Eternity;
  And when that dies, Love still shall hold its sway.

Its pre-eternal birth Love can proclaim,
  While solitude of worlds was yet all space;
And but a barren, lifeless void, until there came
  Omnipotence creative, then to trace
The wondrous record of Omniscient skill,
  So wrought that, while existent, it should prove
A valid attest to Almighty will,
  And the endearing truth that "God is Love."

S. P. LEEDS.

WASHINGTON LETTER.

WASHINGTON, May 18, 1888.

The lower branch of Congress is saturated and steeped up to its ears with tariff eloquence. There has been a deluge of tariff talk this week. Speeches follow each other at the rate of from six to ten each day, for or against the Mills bill, as may be. On Tuesday there were six speeches—three for the bill and three against it. On Wednesday ten orators held the floor successively. Yesterday several long speeches consumed the day. To-day Messrs. Randall, McKinley and Breckinridge of Kentucky will ring out their verdicts. And, on Saturday, the prominent Republican leader from Maine, Mr. Reed, and Speaker Carlisle, will have the debate all to themselves; and, with their speeches, it is understood that the general debate on the bill will close. The report has been current at the Capitol that, after the general discussion on the bill has closed, its consideration by sections, and final action upon it, will be allowed to go over until after the Democratic National Convention at St. Louis. The purpose of this, it is said, would be to get a declaration on the subject from the Convention, which will bind every member of the party in Congress to vote for the bill, and thus secure its passage. Still, no one knows what will be done about the matter at this time, and it is hazardous to venture a prediction.

A speech, made by Representative Butterworth of Ohio against the Mills Tariff bill, was the feature of the debate on Tuesday last. He addressed a full House, and much attention was paid him for an hour or so after he had finished. He argued that a tariff was not, strictly speaking, a tax; it was a trade regulation relating to that part of the nation's business which extends to the productions of other countries. He said he could not understand how any Irish American could stand here as the closest and most earnest ally of England, who was attempting to do to this country what she had done to the Irish homes across the seas. He created a good deal of laughter by reading an extract from the *London Times*, declaring that the only time England has any use for an Irishman is when he emigrates to America and votes for free trade, which he invariably does.

The Senate has been slowly doing nothing this week, or rather, nothing of importance. One day it indulged in a long, learned debate on the constitutional question as to whether or not the Senate had power to originate an appropriation bill. Senator Hoar was the leading champion of the exclusive authority of the House. Then, when the resolution confirming Mr. Turpie's right to his seat was called up and unanimously adopted, Senator Chandler saw fit to dissent from the broad declaration of the committee that the Senate had no right in such a case to question the regularity of the election of members of State Legislatures, and believed that exceptional cases might arise wherein the Senate should not so broadly relinquish authority. This led to a long discussion. But this remiss body has made a number of special orders for next week. For instance, the three bills for the admission of Washington, North Dakota and Montana Territories, will be taken up next Thursday, and it is thought all three of them will be disposed of on that day.

The United States Supreme Court denied the application for another hearing of the Telephone case.

Your correspondent lives in sight of the large and handsome church the Calvary Baptist, where the five national organizations of the Baptist Church are holding their series of conventions. From the throngs on the streets in his vicinity it looks as if the city were full of Baptist delegates. There are said to be about three thousand in attendance.

Washington grows in popularity with conventioners of all kinds. During the present month the lawyers from all parts of the United States will meet here in convention, under the name of the National Bar Association, and for the purpose of harmonizing certain matters of law that cause trouble because they are different in the different States. The Knights of the Golden Eagle will meet here about the same time, 8,000 strong, and give a grand parade on Pennsylvania avenue, besides being banqueted, balled, etc. On the 24th inst. the Catholics will have a great gathering to witness the ceremonies of the laying of the corner-stone of their proposed university, 10,000 invitations having been issued. On the same day the Jewish rabbis will meet in convention in the Washington Hebrew synagogue.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, May 3, 1888. The attention of the Board was called to the facts that, in a recent published letter, President Cleveland had so far explained the orders of the Indian Bureau respecting the use of text-books in Indian schools, as to open the way for a daily reading of a chapter of the Dakota Bible in schools where English could not be understood; and that the Indian Appropriation bill, which, having passed the House, is now under consideration in the United States Senate, has a section providing that, in schools sustained wholly or in part by the Government, at which church organizations are assisting in the educational work, the Christian Bible may be taught in the native language of the Indians, if, in the judgment of the persons in charge of the schools, it shall be deemed conducive to the moral welfare of the pupils. The correspondence of the foreign department submitted to the Board contained letters from Rev. Marcellus Bowen of Hartford, Conn., accepting the position of Associate Agent for the Levant; the Rev. Dr. Patterson, announcing his arrival at Caracas, in Venezuela, on the 19th of April; the Rev. F. Penzotti, busily engaged in Bible work in the north of Chili, while waiting for an opportunity to go farther north; and Rev. M. E. Caldwell, giving an account of a journey near Bogota; from various foreign agents with reports of last year's work; from Mr. Prince of St. Petersburg, about the restriction of colportage in the Esthonian provinces; from Mr. Nuelsen of Bremen, Mr. S. W. Howland of Jaffna, and Mr. Dardier of Geneva, about Bible distribution in different lands; and from Dr. I. G. Bliss, who had reached Beirut, April 10th, on his way home from a tour in Egypt. Grants of books for benevolent distribution were made to the value of about $5,205 (including consignments to colporteurs and foreign agents), and $50,000 in funds were appropriated for Bible work in South America, France, Germany, Russia, China and Siam, making the total amount of funds pledged for this fiscal year $183,076.

The total cash receipts in April were $31,037.49. The issues from the Bible House in the same period were 95,356 volumes. The entire circulation for the year ending March 31, 1888, was reported to be 1,504,647 volumes, of which 535,807 were distributed in foreign lands.

THE FINAL CONSUMMATION.

Joseph Cook takes this hopeful view of the speedy triumph of the gospel: "The best scholar affirms it is quite within the power of Christianity to bring the knowledge of the spoken or written gospel, before the end of the century, to every human being * * * Why shall we not consider this entire globe as our personal spiritual possession? Why shall we not rise to the dignity of the Christian point of view, and say our field is the world, and that the sky is the roof of but one family? The gospel will be preached in all nations, for a witness to all peoples, and then cometh the end. The first half of that prophecy has been fulfilled, or has nearly been accomplished. How soon will the second half of it become history? What God does is well done. What God does is successfully done. The kingdoms of the earth will be given to him to whom they belong. In exact fulfillment of this prophecy, humanity is now ascending a path that is to rise higher and higher, until international effort in Christendom is a unit. There will be an evangelization of the whole earth. Who doubts it? But, if the first half of that divine prediction is fulfilled, who doubts that the second half will also? Then cometh the end:

"'Turn, turn,' round the world. All life is brief;
What now is bud will soon be leaf.
The wind blows east, the wind blows west;
The blue eggs in the robin's nest
Will soon have wings and beak and breast."

The *Nation*, in noticing the character of the Presbyterian Church in this country suggested by the changes in its development in the last hundred years, remarks that "the rigid system of church control which is so highly characteristic of Presbyterianism is directed more against opinion—at any rate, the expression of opinion—than practice, and, moreover, presses with any weight only upon the clergy and officers of the church. It is true that a great show of careful oversight of the morals of the laity is kept up. The records of the assemblies are lumbered up with long and solemn deliverances on all moot questions of morals, but there is little pretense any longer of enforcing them. Thus, for example, scarce an assembly for the past ten years has failed to condemn the Sunday newspaper and warn Presbyterians against having anything to do with it. Yet Presbyterians openly buy, read, advertise in, own, publish and edit Sunday newspapers, and the idea of resorting to church discipline in such cases appears never to have been thought of. Much the same fate has befallen the strong Presbyterian laws against theatre-going and dancing. In the country they are sometimes enforced. In the city—well, there are obvious difficulties in the city." These changes in practice suggest some unconscious but very certain modifications in opinion.

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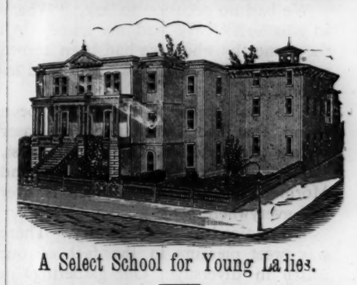

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Home Circle.

THE COUNTER MARCH.

Tramp, tramp, tramp!
With the morning clocks at ten,
She skimmed the street with footsteps fleet,
And hustled the timid men.
Tramp, tramp, tramp!
She entered the dry goods store,
And with echoing tread the dance she led
All over the crowded floor.
She charged the throng where the bargains were,
And everybody made way for her;
Wherever she saw a painted sign
She made for that spot a prompt bee line;
Whatever was old, or whatever was new,
She had it down and she looked it through;
Whatever it was that caught her eye
She'd stop, and price, and pretend to buy;
But 'twas either too bad, too common, or good,
So she did, and she wouldn't, and didn't, and would,
And round the counters and up the stairs,
In attic and basement and everywheres;
The salesman fainted and cash boys dropped,
But still she shopped, and shopped, and shopped;
And round, and round, and round, and round,
Like a winding toy with a key that's wound,
She'd weave and wriggle and twist about,
One way in and the other way out,
Till men grew giddy to see her go;
And by and by, when the sun was low,
Homeward she dragged her weary way,
And had sent home the spoils of the day—
A spool of silk and a hank of thread—
Eight hours—ten cents—and a dame half dead.
—*Robert J. Burdette.*

MRS. PALMER'S OLD CLOAK.

BY KATE SUMNER GATES.

"Somehow I don't feel satisfied. I should like for once to really and truly give something myself, John. I keep thinking of that verse: 'Neither will I offer to the Lord that which cost me nothing.' That is just exactly what I do when I give your money."

"All right, little woman," said Mr. Palmer, "do as you please and think best. What is mine is yours fully and freely, but if you aren't contented or quite satisfied to give that, why, as I say, do as you like best. And now, here is the money for the new cloak—$125, I think you said it would be; and I must be off. Good-by, dear heart."

There was a loving kiss, and Mrs. John was left to herself.

"I think I'll go down town to-day, and get my cloak," she said to herself. "It seems too good to be true, though, that I am really going to have it. I have wanted it so long. Oh, there! while I am out I must go round by Mrs. Hetzel's, and see if she can come and sew for me next week. I'll go there first, so as to make sure of it."

It was a little narrow street where the dressmaker lived; the houses were as close together as possible, and looked uninviting and poverty-stricken.

"I should not like to live here," thought Mrs. Palmer, as she picked her way daintily. "I don't wonder the people have such woe-begone faces. I should, I know, if I were in their places. Oh, dear me! it makes me more than ashamed to think how I have complained sometimes. Why, I'm rich as Crœsus, comparatively speaking! There, I believe that is Mrs. Hetzel's. I hope she is at home."

It was the lady herself who answered Mrs. Palmer's knock, and cordially invited her in, but the visitor's kind heart was touched by the unmistakable signs of distress in her hostess' face. She did her errand, and then lingered hesitatingly.

"Pardon me, Mrs. Hetzel," she said kindly; "don't think me inquisitive, but are you not in trouble? Could I help you in any way? I should be so glad if I could."

"Oh, no, but thank you for your sympathy," replied Mrs. Hetzel, the tears filling her eyes. "Roddie, my only child, is crippled and suffers terribly sometimes. The doctor told me yesterday that if I could send him to the hospital for treatment, he thought he could be cured, but it would cost one hundred dollars any way, and it is utterly impossible for me to raise so much money. I suppose it is all for the best, but it comes pretty hard."

The poor little mother broke down completely, and Mrs. Palmer's eyes were full. All words of sympathy seemed empty and useless, and presently she took her departure. It was not until she was out in the street that she thought of the money in her pocket. One hundred and twenty-five dollars! What a god-send it would be to poor Mrs. Hetzel! And then all at once Mrs. Palmer stopped just where she was.

"Oh, dear!" she exclaimed softly, in dismay. "Oh, dear! Why, I couldn't—but I might. It would be an offering that really cost me something, though, and John would be willing, I know; but, oh, I'm so wicked! I do want the cloak so badly!"

That was what Mrs. Palmer, in a rather incoherent fashion, thought as she stood there; but one could easily surmise what idea had suggested itself to her. In a moment she started again, but now she went slowly, and was evidently deep in thought.

"Perhaps he wouldn't be cured after all," she argued. "But then his mother would always have the satisfaction of knowing that the attempt had been made. My old cloak isn't really bad at all, only the new plush would be so nice. Oh, dear! I hadn't an idea I was so selfish and bad! I don't see how I can hesitate for an instant, and I won't any more, if John is willing."

A little later Mrs. Palmer presented herself at her husband's office. Her face was flushed, and her eyes very bright.

"Well, little woman, what is it?" said her husband. "Couldn't you find what you wanted, or does it cost more than you thought? I guess we can manage it if it isn't too much. You know we're going to be 'perfectly happy' when we have this wonderful cloak, so we can afford to put ourselves out a little."

"O John," said Mrs. Palmer earnestly, "would you mind, should you be ashamed of me, if I wore my old cloak after all? And could I have the money for my very own to do as I please with?"

"Most certainly you may have it; and I cannot conceive of myself as ashamed of you, Annie, under any circumstances. But what is it? Is my little wife going to offer unto the Lord that which costs her much?

"It's Roddie Hetzel. He's a cripple, and his mother wants to send him to the hospital for treatment, but she can't afford it; and, O John, I was dreadfully selfish at first, and I'm so ashamed of myself! If you're willing, I do want to give it to them now."

* * * *

I cannot tell you anything about Mrs. Hetzel's joy; and Roddie was cured.

As for Mrs. Palmer, I think she was even happier than Mrs. Hetzel. And when, a year later, she laid a worn and threadbare cloak aside, she touched it almost tenderly.

"I am so sorry to give it up," she said to her husband. "I never took so much comfort in any garment in all my life as I have in that cloak."—*Zion's Herald.*

SYMPATHY OF OCCUPATION.

I advise you all to cultivate sympathy of occupation. Sir James M'Intosh, one of the most eminent and elegant men that ever lived, while standing at the very height of his eminence, said to a great company of scholars, "My wife made me." She ought to be the advising partner in every firm. She ought to have a right—she has a right—to know everything. If a man goes into a business transaction that he dare not tell his wife of, you may depend that he is on the way to bankruptcy or moral ruin. There may be some things that he does not wish to trouble his wife with, but if he dare not tell her, he is on the road to discomfiture. On the other hand, the husband ought to be sympathetic with the wife's occupation. It is no easy thing to keep house. Many a woman that could have endured martyrdom as well as Margaret, the Scotch girl, has actually been worn out by house management.

There are a thousand martyrs of the kitchen. It is very annoying, after the vexation of the day around the stove or table, or in the nursery or parlor, to have a husband say: "You know nothing about trouble; you ought to be in the store half an hour." Sympathy of occupation! If the husband's work cover him with the soot of the furnace, or the odors of the soap factories, let not the wife be easily disgusted at the begrimed hands or the unsavory aroma. Your gains are one, your interests are one, your losses are one; lay hold of the work of life with both hands. Four hands to fight the battles. Four eyes to watch the danger. Four shoulders on which to carry the trials. It is a sad thing when the painter has a wife who does not like pictures. It is a very sad thing when a wife is not suited, unless her husband has what is called a "genteel business." As far as I understand a "genteel business," it is something to which a man goes at ten o'clock in the morning and comes home at two or three o'clock in the afternoon, and gets a large sum of money for doing nothing.

That is, I believe, a "genteel business," and there has been many a wife who has made the mistake of not being satisfied until the husband has given up the tanning of the hides or the turning of banisters, or the building of the walls, and put himself in circles where he has nothing to do but smoke cigars and drink wine, and get himself into habits that upset him, going down in the maelstrom, and taking his wife and children with him.—*Zion's Watchman.*

WORDS THAT BURN.

I do not know what you may think of the woman's crusade, but let me say—a woman who stood inside it—that the womanhood of this nation never laid such a tribute at the feet of its manhood. If you want to find out what a boy is worth, go and ask his mother. By the time she goes into the jaws of death to give him birth, and then puts him into her days of love and nights of care, and he stands before her strong and clean and tall at 21, she can tell you what he is worth from the crown of his head to the soles of his feet; and when the legalized dram-shop takes hold of him, and tears him down fiber by fiber, and puts oaths upon the lips that she used to kiss, and crushes out his mother's hopes, it is no wonder she makes outcry. If you want to know what a home is worth, go and ask a loving woman, who has kept herself as pure as God's lilies for her marriage day, when, with a great shine in her eyes, she puts herself over into the hands of one man, for better or for worse, for richer or for poorer, until life's end. And, when the dram-shop, with its fearful curse, crosses the threshold of the home they build together, and takes down her strong tower of hope, stone by stone, and degrades the father of her children, it is no wonder woman makes outcry.—*Mrs. Lathrop.*

When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from man very quietly indeed.—*George Macdonald.*

IN CAWDOR CASTLE.

BY JULIA C. R. DORR.

The housekeeper, a handsome, middle-aged woman, in cashmere gown and pretty cap, received us at the door with such an air of smiling hospitality that we felt at home at once. Cawdor Castle is almost the only one of the really old castles—that is, those that have not been thoroughly made over and modernized—that is still used as a family residence. We were first taken into the dining-room, where the table, not yet fully cleared, showed that luncheon was just over. It was a pleasant, low-ceiled room, completely hung with old needle-work tapestry. The only modern thing in or about it was the carved wooden mantelpiece, which was put in by the present earl, and bears his crest and those of his four sisters, with the date of the room, 1510.

From thence we went to the kitchen, whose walls, many feet thick, were redolent with the odors of roasting mutton and venison, as far back as the fourteenth century. The enormous fireplace, that nearly fills one end, is unaltered, and before it, or in it, the family cooking is done to this day. For the help of the cook there is some odd machinery, still in good working order and in daily use, though as old as the chimney itself, by which the heat of the fire turns and regulates the spit. The upper end of the great room is hewn out of the solid rock, floor, walls and ceiling being of the same mass of stone. Long tables extended down the middle throughout the whole length, and half a dozen maids, busy with pans, pots and scrubbing-brushes, glanced at us curiously as we passed by. Familiarity breeds contempt, and there is small doubt that they marveled under their caps at the interest or curiosity that brought so many questioning eyes into their old kitchen.

A short winding passage and a flight of steps led us to the dungeon. It is not a bad place, as dungeons go, having more light, air and space than most of them. Still, the sound of the heavy iron door swinging to, with a clang, upon its rusty hinges, must have been anything but agreeable to the poor captives upon whom it has so often closed. It was a hard thing to realize, with that kindly, smiling face beside us, instead of a warder in coat-of-mail. In the middle of the dungeon, like the central column of a chapter-house, rose the trunk of a large hawthorne-tree. "There is a curious story about this old tree, which is older than the castle itself," said the housekeeper, laying her hand upon it. "The founder of the house was looking for a place to build upon, when a saint or an angel (it doesn't matter which) appeared to him, and told him he must build upon whatever spot an ass laden with gold should stop three times successively. Shortly afterward, an ass, weighed down with treasures, persisted in stopping three times in the shade of this hawthorne-tree. And so, you see, we have our castle, which was built around it,"

To establish at once the principle of believing whatever is told you wonderfully enhances the interest of travel. We had done this at the very outset of our pilgrimage, and, of course, believed this bit of mediæval history implicitly. But we may, perhaps, be forgiven if we ventured to wonder whether the ass and his gold belonged to the founder or to his dearest enemy.—*June Atlantic.*

HINTS FOR THE HOUSEWIFE.

Salt mackerel should be soaked in milk all night before cooking.

Cream toast is an appetizing and economical supper dish, as it uses up stray slices of bread.

Boiled cabbage should be drained in a colander fifteen minutes and then put in the oven for five minutes to heat again.

Boiled meat is much more juicy and sweet if it is allowed to grow cold in the water in which it was cooked.

Green tomatoes cut in half and put down in brine make a very acceptable substitute for genuine cucumber pickles.

Stewed chicken is made better by being served on toast, or make a pan of biscuit, break them apart, hot, and pour the gravy over them.

Pour boiling water upon onions before peeling them, and you will avoid the smarting eyes occasioned by the volatile oil in the juice of the onions.

Pickled oysters are delicious. Care must be taken, however, not to have the spiced vinegar too strong or to leave the oysters in more than twenty-four hours.

The "pickings" of roast turkey, duck or chicken may be chopped fine, and, when covered with salad dressing, make a very pleasant side-dish for dinner.

Whole cloves are now used to exterminate the merciless and industrious moth. It is said they are more effectual as a destroying agent than either tobacco, camphor or ceder shavings.

When it is wished to extract juices from anything put it in cold water and let it gradually reach the boiling point; so, when you wish the viands to retain their juices, and use the water only as a medium for cooking them, the opposite course must be pursued.

Boil fish in salt water. A good way is to wrap the fish in a napkin. Salmon and all dark-flesh fish require more cooking than lighter-flesh fish. Salmon requires ten minutes to the pound, while cod only requires three minutes.

Soak a ham twelve hours before boiling it. Then let it cool half an hour in the liquor in which it was cooked. The next day remove the skin and put the ham, covered with bread crumbs, in the oven a half-hour before dinner; it is a most delicious dish.

A good relish for supper may be made in this fashion: Put chipped beef, smoked or dried, on the stove in a frying pan with cold water and let it boil. Then thicken it with flour to the consistency of gravy and add pepper and butter. This makes a delicious dish, and uses up the remnants of dried beef at the same time,

Breaded potatoes are prepared in this way: Boil potatoes in their skins until done, but not too soft. Peel them, cut them in thick slices, dip them in beaten egg, and roll them in fine bread or sweiback crumbs. Fry the slices in hot butter or drippings until they are a golden brown and serve.

BRIGHT CHRISTIANS.

The houses of the people of Palestine in ancient times were not lighted by candles; therefore the translation of the fifteenth verse of the fifth chapter of Matthew in our common version is not correct. In the house of the poorest peasant was a lamp. A small cup, or other vessel, was filled with oil, a bit of linen rag or a wick was set afloat in it, and the simple contrivance was set on a lamp-stand. To put it under a couch or to hide it under a grain-measure would be absurd. Our Lord, in his Sermon on the Mount, alludes to the familiar lamp in every dwelling, and then says to his followers, "*so* let your light shine before men." This is the manner in which every Christian should be luminous. The word "so" refers back to the previous verse. The motive for doing this then follows—viz., "that men may see your good works, and glorify your Father which is in heaven." Not for mere ostentation and self-glorification were they to make a display of their religion; neither were they to conceal it by either indolence or cowardice. To turn the outside of their character in would be as harmful as to turn the inside of it out.

The crying want of the times is more *bright Christians.* There are quite too many church-members who were kindled for a little while—perhaps during the heat of a revival season—and then have either been smuggled into a dark lantern, or else allowed to die down into a feeble glimmer, barely visible through the smoke. For no mere selfish purpose does Jesus Christ bestow his converting grace upon any man or woman. He did not make you a Christian, my friend, either for your own enjoyment in this world, or to save you from perdition in the next. He touched your heart with his illuminating grace chiefly that you may impart the benefit of your light to others, and glorify Him. He commanded the light to shine into the darkness of your sinful soul that you might *give* the light of the knowledge of God, as seen in the face of Jesus, to all with whom you come in contact. You may not be a magnificent Fresnelburner like a Chalmers or a Wesley in their day, or a like Spurgeon, or a Shaftesbury, or a Moody in our times. But the properties of light are the same in a household-lamp that they are in the huge luminary that flashes from the tower at Sandy Hook; and in your little circle there is just as much need of a bright Christian as there is in the most conspicuous pulpit of Christendom.—*Dr. Cuyler.*

A MOTHER'S PRAYERS.

Do you say you are sinners? It is just to such as you that God's grace is given. There was a sailor whose mother had long been praying for him. I do think mothers' prayers are sure to be answered some day. One night the memory of his mother came home to this man; he thought of the days of his childhood, and made up his mind he would lead a different life. When he got to New York, he thought he would join the Odd Fellows; he imagined that would be a good way to begin. What miserable mistakes men make when they get trying to save themselves! This man applied to a lodge of Odd Fellows for admission; but the committee found that he was a drinking man, and so they black-balled him. Then he thought he would try the Free Masons; they discovered what sort of a man he was, and they black-balled him too.

One day he was walking along Fulton street, when he received an invitation to come to the daily prayer-meeting held there. He went in and heard about the Saviour; he received Christ into his heart, and found the peace and power he wanted. Some days after he stood up in the meeting and told the story—how the Odd Fellows had black-balled him; how the Free Masons had black-balled him; and how he came back to the Lord Jesus Christ, who had not black-balled him, but took him right in. That is what Christ will do to every poor penitent sinner. "This man receiveth sinners." Come to Him to-day, and He will receive you; his marvelous, sovereign grace will cover and put away all your sins.—*D. L. Moody.*

ABSENT AND PRESENT.—The Lord went away that He might come again to receive us to Himself, and that we may be together to all eternity. But we must first be moulded to His image by the lessons of His absence. He who will not share the yearning of the Lord's absence, will have little fitness to share in the joy of His presence. He who has not been moulded by the influences of the absent Lord, can have little share in the joys of the present Lord—when he comes!—*The Churchman.*

The many mansions are good, but He is better.—*Rev. Peter S. Menzies.*

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WEDNESDAY, JUNE 6, 1888.

Now come the sad days of vacation, for it is really a sad thing to be in need of a vacation, as it is a reminder, if not a prophecy, of that long vacation that must soon be taken. It saddens us to make the arrangements, take the leaves, and put over upon other poor patient souls the burdens we throw off. As the world's work must go on, like the heart-beat or the diurnal motion, it saddens us to think how neglected our part in it will be, and in what a forlorn condition we may find it on our return. And if it be thus saddening to those of us who hie away to take our vacation, how it may depress those who have no respite and must go "toiling on"! Happily, many of these do not find their work a drudgery, and would feel lonely without it; and some of them are so glad to have others enjoy themselves that they bask in the light of others' faces as the moon joys and shines in the beams of the sun. So, let all be glad rather than sad in the prospect of vacation.

One need not go back to the cabinet or court-circle of such a ruler as Alexander the Great to learn with "how little wisdom this world is governed." He can go to Berlin, or Paris, or London, or Washington. Not for many a year has there been such a season of barren or baneful legislation as during the last six months in the great capitals of the civilized world. Everywhere the wrong party seems to have gotten into power, or into power enough to hinder the progress of affairs toward the better. That is an ideal administration which does the most and "governs" the least. At Washington there is a deal of *governing* going on, but the real doing of the people's wish and will has been merely with a teaspoon, and only silver-washed at that. Our Senators and Congressmen seem only playing with their business. Their working has been pretty much with politics, and with that sort of politics that ought to be regarded, if regarded at all, as mere by-play.

It has often been shown that our Lord was the manliest of men. But there are notions of manhood, cultivated here and there, which would exclude the strong "Son of Man." What is the ideal of manhood among the habitues of the saloon, the theater, the race-track and the haunt of dissipation? What is the ideal of manhood in the ordinary social circle, business circle, professional circle and political circle? Do we ever hear in these circles the exhortation, "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity"? Why not? Is not all this to become both human and humane, both godlike and divine? In short, we cannot be manly until we are not only like the choicest of our fellow-men, but also like Him in whose image man was originally made. And then when we have come to that, there needs be added but a little culture to render us gentlemanly.

In the death of Dr. Laurens P. Hickok at Amherst, Mass., in his ninetieth year, philosophy in America loses its most eminent devotee. Dr. W. T. Harris himself, entitled to speak with some authority on this subject, has designated him as the profoundest thinker America has produced. This must be conceded, that he has elaborated and given to the world a more complete system of philosophy than any other of our countrymen who have wrought in this department. His books were delightfully free from lumber and mere packing. His effort was to expound the problem he had before him, and he moved straight on to do it. But withal he was a Christian nobleman and a servant of the Master, and a lover and promoter of his kingdom.

We can gather nothing from cultivating last year's crop.

THE LATE MOSLEM SCARE.

Canon Taylor's sensational paper on the propagating superiority of the Moslem faith has served one excellent purpose—it has led to investigation and to wide testimony from competent persons. It is always well to know the truth, even if the truth is not on our side. There are a great many facts which are encouraging to false religion in our world. Error has a mighty fascination for the human heart, and the children of light are not always wise nor efficient. The false prophet does have a strong hold on many millions, and his hold increases, rather than diminishes. It is true, also, that the Koran is a great deal better educator for degraded peoples than the sorcerers and fetisch-mongers of Africa are. But, when so much has been said, Islam's case is about all in—Islam lifts a little way, and then its power is exhausted; and, what is worse, it becomes a dead weight itself at that point, so that the nation which has come under its sway makes no progress, or makes its progress in spite of the faith that has assumed the sway. A recent review article shows that even the temporary brilliancy of the Moslem dynasties in Bagdad, and in Spain, and in India, was due, principally, to other agencies than those which emanated from Mecca. It has been claimed that the Mohammedan propagandists win more Christians in Sierra Leone than Christians win heathens there. But a missionary there says that is a claim made without facts to support it. We are told that there is great activity among traveling zealots, and much success in Africa. But, it is replied that the success consists in selling charms. How much is a charm worth more than a fetisch? Perhaps the most significant testimony comes, without being sought, from Emir Pasha. Earlier reports led one to suppose that Dr. Schnitzer had become a follower of the prophet. But it seems that he took the Turkish name and title merely to remove any prejudice against him as a foreigner, much, perhaps, as such a missionary as Burns took the Chinese dress and habits of life, in order to be as closely identified as possible with the people he would benefit. He testifies that, in the whole of the provinces which he governs in the Soudan, there have been, in the ten years of his residence, scarcely ten proselytes to Islam. Nevertheless, it has been well that the Christian world has been led to look right in the face the serious obstacles which Mohammedanism presents, and the mighty problem which our Christianity has on its hands in the supplanting by its nobler truths the dominion of a faith which hangs like a millstone on the peoples to whom it has attached itself.

The Lutherans in this country are a very numerous and increasing branch of the Church of Christ. There are 987,000 of them in Church communion. The influence of such a body, especially as related to the incoming foreign population, is a matter of great interest. It was stated that after one of the big German brewers had stated his argument before a Committee of Congress on the liquor traffic, a Lutheran clergyman followed on the same side, and was reputed as saying that a million Lutheran communicants were opposed to prohibition. Rev. H. A. Ott, a Lutheran pastor, says that he cannot find the name of this clergyman on the registers of any recognized body in the denomination. And so far from this statement being true, no less than thirty-three synods of the Lutheran connection have put themselves on record as opposed to the saloon and in favor of prohibition of the traffic. We do our countrymen of German extraction injustice when we represent them as out of sympathy with temperance measures. Thousands of them are in hearty accord with the American sentiment. Let us hail their co operation.

The blessedness of the unexpecting, who are not to be disappointed, is a bare and negative affair. It is hope that saves. Christianity gets it its glory from what it holds before our hope. Even one of the ancient heathens said, "Hope is the only deity that is kind to men." The old form of expressing the fact one had become a Christian was a very expressive one. It was said of him that he had "obtained a hope." This was expressive, because it emphasized the joyous element in Christian experience, and hinted at the desperate condition in which a soul is, apart from Christ. It brings out, too, the thought that the Christian must needs be of good cheer himself, and has it in his power, also, to add immensely to the world's joy. Christians may be sober people, as a rule, and they ought to be, but they are at heart the gladdest people on the face of the earth, and in the heavens, too, for that matter. Let each one see to it that he obtain a hope, and then that he induce others to obtain, and so make our world a hopeful world, in spite of all its fears and woes.

GUARDIAN ANGELS.

BY REV. DR. A. L. STONE.

It is one of the articles of our creed, one of the truths of revelation—and a most grand and gracious fact—that our blessed Lord appoints and commissions for us, his children, heavenly, angelic guardians, to watch over us for our comfort and safety, and *in their hands to bear us up, lest*, at any time, *we should dash our feet against a stone.*

Do we meditate upon this truth as much as we might and ought, lay to heart its sweet and blessed significance, and inquire diligently what should be its practical fruits in our current biography?

Do we consider, as constantly and vividly as would seem to be natural, the *presence* of such lovely and distinguished guests in our sphere of life and action, feeling that we are never left alone of such friends, and have only to stretch out a hand, as it were, to receive a token of salutation most cordial and expressive?

We may realize such companionship in every stage of our earthly being and journey. It is with us when we sit within the walls of home, relieving the solitude of our chamber by night and by day, walking forth with us in the street, journeying with us on land and on water, taking with us summer's heat and winter's cold, our ally in all our tasking and duty, the labor of our hands, the tax of our brain, all burdens of planning and toiling—the entire demonstration of our personal outfit.

How much do we commune with these guardian visitors, helpers and guides? Do we pass hours and days without once thinking of their nearness to us, and our indebtedness to their inspiration and loving kindness; or, do we hold converse with them, looking upon their loveliness, speaking to them words of affectionate gratitude, opening our hearts to them in all the problems of our experience, and winning from their ministrations overtures of courage, strength and skill? Can we, and do we, *talk* with them in language such as we use to our earthly kindred, and so cherish and cultivate a growing intimacy, and a sweeter privilege of the relationship?

Unseen, but Dearly Beloved, desert us not in our self-absorption; stand by us in trouble, perplexity and responsibility; shedding light, if it may be, on our path, and hope and patience in trial, and furnishing our solitude with something of the atmosphere of the holy city and its blessed inhabitants! How often and earnestly do we present such appeals, and receive the gracious and quickening response?

Let us inquire of our souls their attitude and emotion, and their practical inheritance, in connection with the presence and office of these heavenly guardians.

MEETING OF THE YAKIMA ASSOCIATION.

EDS. PACIFIC: The Yakima Association held its spring meeting May 9th and 10th with the church at Ellensburg. Six churches and two or three stations were represented by pastor and delegates. Rev. F. McConaughy has accepted the call to the Atahnam and North Yakima churches, left pastorless by the death of Rev. J. E. Elliott, and Rev. W. B. Morse accepts the call to the Winas and Nachess churches in place of Rev. E. W. Dixon, who has resigned on account of ill health. Rev. R. G. Hawn has given a year of service to the church at Ellensburg.

All bring favorable reports. The Winas and Nachess churches have completed their houses of worship during the year, and paid the last bills by the generous aid of the American Congregational Union. Much credit is due to Pastor Dixon's co operation with the building committees for these results. Two or three more houses of worship will be needed for other churches the next year.

The themes discussed by the various speakers, Messrs. Walters, Andrews, Hawn, Morse, McConaughy, Naylor, Woodcock, McLothlan and Atkinson, pertained to the Sabbath-school work, the observance of the Lord's day, church attendance, spiritual growth, and other practical themes.

The Association endorsed the plan of the Woman's Board to raise a cent a day at least for Home missions from every church member and friend of the cause. It also endorsed THE PACIFIC, and commended its circulation in every family if possible. It endorsed the plan of the proposed Conference of the Pacific Coast Congregational Churches, June 25th–28th, at Portland, and chose delegates to the same.

Rev. W. B. Morse was chosen Registrar, with postoffice address North Yakima, Washington Territory.

A vote of thanks was tendered to the Christian church for the use of their house of worship, and to the church and people for their hospitality, to which the response came, "We have enjoyed and been helped by these meetings."

G. H. A.

Memorial Day, one week ago, was well observed in this city and all over the Coast. We notice that in Los Angeles General John C. Fremont was the president of the day, and made a short but very beautiful little speech. At Eureka our brother, Rev. W. H. Pascoe, now of Rio Dell, delivered the oration.

LETTER FROM CONNECTICUT.

HARTFORD, May 19th.

The Hartford Theological Seminary graduated a class of six licentiates for the Christian ministry at their anniversary last week. One of the young men is Mr. Hanford M. Burr, a son of Dr. E. F. Burr of Lyme, the author of "Ecce Cœlum," and other books. A call has come to Mr. H. M. Burr to be an assistant pastor in Lowell, Mass. Several of our large city churches have engaged assistant pastors recently. Rev. Dr. Walker of the Center church, Hartford, has Mr. J. W. Bixler in the work of his large parish. Another of the graduates is Mr. Jules A. Derome, a converted French Jesuit from Canada.

Professor Chester D. Hartrauft, D.D., was inaugurated into the Presidency of the Seminary, in the place of Rev. Dr. Wm. Thompson (resigned), who is in his 83d year, having served a long and useful term of years at the head of the institution, which has grown in power, wealth and importance. The masterly address by the new President related to the hopes and promises of the bright future for the Seminary as a nursery of young men into the work of the Church, and for the evangelization and Christianization of the world. He wished for the best interests of it as a publishing center, and prospected to the time when women might study theology here.

Dr. Thompson announced that Rev. John Wood had emphasized his views concerning practical theology by placing at the disposal of the trustees the sum of $1,000 in the name of himself and wife, as a foundation for the endowment of a Chair of Practical Theology. The announcement was greeted by hearty applause, and later a unanimous vote of thanks to Mr. and Mrs. Wood was passed.

A gift of $10,000 from Newton Case, Esq., was also announced. It came in the form of a purchase of the land adjoining the present grounds. The strain upon the library has been long felt, and it is well known that Mr. Case is a benefactor in the advancement of said library to a large amount.

The Pastoral Union and the Board of Trustees held interesting meetings. Mr. E. C. Richardson, Librarian, was elected associate Professor of Bibliology. He sailed to-day for Europe on business for the library.

On Wednesday evening the Hosmer Hall Choral Union, 200 voices, and four soloists, rendered the oratorio of "Samson." Professor Waldo S. Pratt was director, and this is the first time that this great work by Handel has been given in the city. It was very well done, indeed, and greatly enjoyed. Handel composed most of "Samson" in 1741, within six weeks of the completion of "The Messiah." It was performed in London in February, 1743. The plan of the work is essentially dramatic, the text being selected from Milton's "Samson Agonistes." Special attention is due to the contrast throughout the work between the Israelites (including Samson, Micah, and Manoah), and the Philistines (including Dalila, Harapha, and the Priests of Dagon); and to the strong individuality of the personages concerned.

Yale Divinity School is a distinct department of the University at New Haven, and the 66th anniversary was held this week. Rev. Dr. George L. Walker of Hartford preached in the Battell chapel on Sunday, and Rev. J. W. Cooper, D.D., of New Britain, is announced to preach to-morrow in the same place. Both these gentlemen are clerical members of the Yale Corporation, about whom so much is said, because they must all be Congregational ministers of Connecticut, according to the charter of the institution. But it is reasonably expected that no such narrow limitation will forever prevail; in the counsels of the great university a better judgment will unquestionably soon obtain. It is notorious, too, that a Connecticut Legislature can change a charter as easy as you please.

The Yale class was twenty-nine in number, and they all have offers of churches.

Professor George E. Day, Secretary of the alumni since 1867, presented the usual brief necrology of the graduates of the Seminary who have deceased during the year. It contains the names of an uncommonly large number of eminent men, and among them no less than three members of the Corporation of the University. A letter of greeting was read from the oldest surviving graduate, Rev. Daniel D. Dana of Topsfield, Mass., now 90 years of age, who is the only member of the first class (1822 to 1825) now living. The next oldest surviving member of the Seminary is the venerable ex-President Woolsey, now in his 87th year.

In summing up the work of the Seminary during the year, it was stated that the whole number of students had been 117, of whom 27 were recommended to the Corporation as proper candidates for the degree of "B. D." at the next commencement, their examinations having proved satisfactory, and their theses having been approved. These theses are elaborate dissertations, covering from 50 to 200 pages or more, and are preserved in the archives of the institution.

Two members of the graduating class have offered themselves to the American Board, one, Mr. Lyman P. Peet, who is soon to sail to China, the other, Dr. Frank Van Allen, who is to sail to India. The chief religious feature of the year has been an increased participation of the students in city missionary evangelization, in which they have rendered important and highly valued service.

As benefactions to the Seminary were reported one thousand dollars, from an anonymous friend, to help out the imperfect scholarship fund in aid of indigent students; $1,000 bequeathed by the late A. S. Barnes of Brooklyn, N. Y., and two legacies of an uncertain amount, conditioned upon the life interest of heirs. In the course of the meeting Mr. Hiram Camp, President of the New Haven Clock Company, had taken measures to place a large and beautiful pendulum clock at the end of the corridor in the East Divinity Hall, thus giving a pleasant surprise to the faculty as well as the alumni. The announcement of this gift was received with much applause. It was stated that the number of applicants for admission to the Seminary in full was quite unprecedented, and gave promise of large classes. The graduate scholarship was assigned to Lucius H. Thayer of Westfield, Mass., a graduate of Amherst College in the class of 1882.

The subject for discussion, "The Importance of an Educated and Learned Ministry," was then opened by Rev. Wm. B. Wright of New Britian, who was followed by Rev. W. A. Shorey, President of Gates College, Professor Harris, Rev. Dr. Woodworth, Professor Fisher, President Dwight and Rev. B. G. Northop, after which the alumni were invited to a collation prepared by the ladies of the New Haven Education Society. The evening was spent in the usual social gathering in the beautiful library room.

The Y. M. C. A. of Hartford has been presented with a fine lot in front of the Memorial Arch, as the location for a handsome building for their uses and support. This is the gift of Gen. Charles T. Hillyer, of the Charter Oak Bank. He is a gentleman of large wealth, and we hope that this gift, valued at $30,000, which appears to be one of the first to come from that source, will be followed by more of the same kind, for local needy objects of charity. We need benefactions for several worthy schemes and enterprises, which command the best favor of the best men.

G. G. M.

OLYMPIA NOTES.

DEAR PACIFIC: When the thermometer runs up to 90, don't you think people ought to be excused from all effort not positively essential to life? And this has been the case even in Olympia for three days past, utterly disqualifying one for brain-work, or even letter-writing, or, in fact, for any exertion. Happily, however, the three days' siege is over; a slight reverberation in the clouds last evening, and a gentle fall of rain, seems to have purified the atmosphere and refreshed the earth, so that we take, as it were, a new lease of life. What a day that was for the Grand Army to visit the cemetery and pay floral tribute to their departed comrades! In all the heat and dust, to travel at noonday must have been to them like the "battle cry," that accepts no excuses, makes no allowances.

On last Sabbath the G. A. R., in a body, attended the Methodist church, whose pastor, Rev. Mr. Massey, was a veteran of their band. Rev. Mr. Garver of the Congregational church, in his evening discourse, also paid an eloquent tribute to our nation's triumph and destiny. He "was but in the cradle when his father kissed all his dear family goodbye for the seat of war, and he was very proud of that"; but then he spoke of "the absolute necessity of the war, which began when the first black man set foot on our soil"; also of the present and yet more hopeful "harmony between the two sections," and finally of his faith in "the future prosperity and exalted position of this nation above all other nations of the earth"—all of which in illustration of his text, "Righteousness and peace have kissed each other."

"Children's day" comes with us on the second Sabbath of June, while in California it seems to be any or all the Sundays in May. Probably this is owing to your earlier spring.

The temperance cause in this place, and elsewhere on Puget Sound, received a new and vigorous impulse under the labors of Messrs. Ward and Hughes, who were here in the early spring. A "Rescue Club" of several hundred members was organized, as a result of which a new temperance restaurant and reading-room combined has been recently opened by a social entertainment and free lunch. The W. C. T. U. has been largely instrumental in this accomplishment. Occasionally their influence comes to the surface in such ways, but the calm, full stream has a deep undercurrent which is none the less effective for foundation work.

While the good works of the women are universally commended, what matters it if one of our chief-justices, consciously wiser than his fellows, does declare that the Legislature of our Territory had no right to grant them the power to vote with the men at the polls? What if they have no voice nor vote in electing their magistrates, they get rid of a very disagreeable responsibility, and I have no doubt that the large majority of women in this Territory are rejoiced at the decision of Judge Nash; and if they could but *once* have an opportunity to express this preference, would forever settle the disputed question.

Among the various contrivances for amusing the public, or, rather, for church gain at the public expense, one of the latest novelties is the "shingle festival." One was given in Seattle, not long ago, and we have had one to help on "our organ fund." Programmes on shingles, fans made of shingles, and, as the posters wittily announced, "music and shingles, shingles and ice-cream, shingles for everybody, shingles on a side, shingles all round"! It was quite artistically managed by two young men from Boston, visitors for a few weeks in Olympia, and was considered very successful, as such things go. Oh, when will the grand millennial day arrive, that churches shall be maintained by *voluntary offerings?*

The recent action of two of our "local Associations" in endorsing THE PACIFIC as their newspaper will doubtless be approved by all the churches of Oregon and Washington, for we are neither sufficiently numerous nor strong enough to maintain a paper by ourselves alone.

The united Conference of the three Pacific States, which is to be held in Portland, Or., on the 25th of June, will cement this fellowship of the Pacific Coast churches and of our denominational organ, THE PACIFIC.

Finally, the most important item of news in our own little church is the addition of four new members at our last communion season—two young men and their wives. The strengthening and hopefulness that this inspires can be easily appreciated.

H. H. S.

Olympia, May 31st.

CHURCH DEDICATION AT MOUNTAIN VIEW, W. T.

EDITORS PACIFIC: One of the most remarkable days in the history of our neighborhood was the dedication of the Congregational church, on Sunday, May 20th, Rev. Samuel Green of Seattle, Rev. Joseph Wolf of Whatcom, Rev. George Baker, the pastor, and Rev. Dr. Isaac Dillon, of the M. E. church, assisting in the service. A profusion of flowers decorated the organ. The text, "Praise waiteth for thee, O God, in Zion," was tastily arranged in evergreens over the pulpit, and it was also the title of the opening anthem by the choir, after which the congregation stood while singing the doxology; following the singing of a hymn, Dr. Dillon read a passage of Scripture, then prayer and sermon by Rev. Samuel Green. Rev. Joseph Wolf made an earnest appeal to those present to raise the sum of $300 to pay off indebtedness and finish the edifice, which was cheerfully responded to; and, in a few moments, the above sum was pledged, after which Rev. George Baker, the pastor, made the dedicatory prayer. The neighbors hospitably entertained those from a distance.

The afternoon service commenced at 3 o'clock. The choir opened with the anthem, "How beautiful are thy dwellings, O Lord of hosts!" after which Dr. Dillon gave an eloquent discourse on the text, "To-day, if ye will hear his voice, harden not your hearts." The house was well filled, there being over one hundred and fifty present. The selections by the choir were appropriate for the occasion, and many thanks tendered Miss Emma Haskins for the use of her fine organ.

When memory reverts to the first Sabbath-school and service, held in the log house of C. M. McComb twelve years ago, where the first Sabbath-school was organized this side of Whatcom, and now to look upon our large and commodious house of worship, we realize that time hath its changes; and it has been through the devoted and untiring efforts of two or three Christian families, who left comfortable homes in the East to endure the hardships and privations of a new country, that we have been enabled to see good accomplished, and to now enter into a building dedicated to the cause of our Master. It is open for the use of all orthodox denominations; and may the Lord bless and prosper all the efforts put forth to advance this good work! Under the efficient pastorate of Rev. G. Baker, the work still goes on. The second Sunday in June a new Congregational church of sixteen members will be organized in Enterprise, six miles due North, and several accessions to our own church at the next communion.

A. SMITH.

ILLUSTRATED LECTURES ON INDIA.

Rev. A. H. Burnell, a returned missionary from Southern India, will be in Los Angeles and vicinity from June 12th to July 12th, giving illustrated addresses on the life, habits and religion of the Hindus. Fifty photographs, taken in India, illustrating Brahmins, Fakirs, sacred shrines, temples, Maduras, famous palaces, mission work, such as churches, schoolhouses, normal schools, colleges, native pastors, Bible women, catechists, etc., will be exhibited. The lecture will be given free to all, but a collection will be taken at the close. Rev. E. C. Oakley of San Bernardino Congregational church says: "Rev. A. H. Burnell, formerly a missionary under the A. B. C. F. M. to India, gave a very interesting and profitable lecture upon "India," illustrating it with sciopticon views, before my people last Sunday evening, May 13th. It was a real missionary treat, and will instruct any congregation and be sure to increase interest in all missionary work for Christ in that land." Any church or missionary society desiring this lecture will please write Mr. Burnell as soon as possible at Saticoy, Ventura county, Cal., giving evening desired, and, if possible, choice of two or more dates; also name of church in which lecture will be held.

The British National Temperance Society is made the legatee for $1,200 by the will of a deceased wine merchant, the money to be given as prizes for the three best essays on total abstinence.

The will of Mrs. J. S. Waterman of Sycamore, Ill., leaves her residence and sixty acres of land for a school for girls, with a fund amounting to $200,000 for its maintenance.

Religious Intelligence.

PACIFIC COAST.

The Monday Club had a goodly number of members and visitors present. "The National Reform Association" was the topic of the day, and so well presented by Professor J. L. McCartney of Geneva College, Pa., as to elicit a vote of thanks from the Club. Rev. W. C. Van Meter of Rome was at the Club, as was also Rev. Robert Nourse. Rev. Alexander Munro, formerly of Chicago, but for some two years past synodical missionary in Utah, was also a visitor. Professor W. M. Searby is expected to present the subject at the Club next Monday — "Reasons Given by Non-Church-Goers for Not Going to Church."

UPPER BAY CONFERENCE.—The next meeting of the Upper Bay Conference will be held in the Congregational church, Rio Vista, commencing Tuesday morning, June 19th. This Conference includes all the Congregational churches in Contra Costa and Solano counties. Each church is entitled to representation by its pastor and two delegates. It is desired that all the pastors or churches will notify Rev. G. M. Dexter, Rio Vista, as soon as possible, of the names of those who will attend from the respective churches. Delegates are recommended to go up by the boats, on Monday evening, June 18th. The Conference will close on Wednesday noon, in time to return on the afternoon boats. Instead of the usual preaching service on Tuesday evening, it is expected the installation services of Rev. G. M. Dexter, as pastor at Rio Vista, will take place. Fuller particulars next week.

td GEORGE MORRIS, Registrar.

Rev. Dr. Holbrook preached on Sunday morning and evening, in the First church, Dr. Barrows being absent, on his vacation, in the Eastern States. Subject in the morning, "The Conversion of Paul"; in the evening, "The Transitoriness of the World and How It Affects Different Classes, with Some Reference to *Socialism* and Its Remedy."

Children's Day was observed at Olivet last Sabbath by appropriate exercises and an address by Rev. W. N. Meserve in the morning; at night the children had very interesting exercises, and Mrs. M. E. Richardson gave a good address.

Last Sabbath was a good day for Congregationalism in Oakland. Goodwill chapel was dedicated. This is a new building on Filbert and Eighth streets, in the locality where the Goodwill Sunday-school has been so successfully organized and carried on by Rev. John Rea, assistant pastor of the First church. He and other ministers gave addresses, and succeeded in raising some two or three hundred dollars to enable the building, which had cost $2,300, to be dedicated entirely free of debt.

Rev. C. F. Clapp, of East Oakland, preached a missionary sermon Sabbath morning.

Mr. Rathbone of Redwood City preached at Golden Gate church, Oakland, last Sabbath.

Market-street church, Oakland, now numbers just 100 members. Seven were received last Sabbath—four on profession, and three by letter. Pastor Merrill's themes were, in the morning, "The Rent Veil"; and at night, "Christ's Mission to the World."

Rev. W. W. Madge of Haywards spent the day with Park church, Lorin. His discourses were on "The Christian as the Incarnation," and "What Is the Soul?" He had a good day.

Rev. W. F. Bickford filled the pulpit at Haywards, and also had a good day. His subjects were "Seeing Through a Glass Darkly," and "God's Gift of Wisdom."

Rev. W. H. Cooke officiated in Redwood City. It was an excellent time. Four children were baptized; two persons were admitted into the church by letter at the communion. One hundred and ten people were at the service, and the Sunday-school was large. Altogether things look very hopeful in that field.

Rev. I. M. Marty is working away at his new home in Saratoga, and is improving considerably in health.

Rev. D. D. Hill of Pasadena preached in the First church, Los Angeles, last Sabbath.

Rev. G. M. Spencer of Gilroy and Rev. W. H. Cross of Saratoga exchanged pulpits last Sabbath.

The Congregational and Presbyterian churches and Sunday-schools at Gilroy united in a picnic recently. It was a success and an enjoyable affair. The work progresses nicely in connection with the Gilroy church and society.

Rev. T. D. Murphy of Ventura delivered an exceedingly interesting lecture recently on "Mohammed and Mohammedanism."

Rev. J. F. Bacon preached at Petaluma last Sabbath.

The First church, Los Angeles, has for some time debated the question whether to enlarge their house of worship on the corner of Hill and Third streets, or to build a new in a more desirable location. Last week the question was decided by the sale of their church building to the Central Baptist church for $43,000, and the purchase of a new and desirable lot on the corner of Hill and Sixth streets for $51,000. The lot is large, and the location one suitable for the building of a church worthy of the mother church of Los Angeles.

Rev. George A. Rawson, from Seneca Falls, New York, accepts the call to Third church, Los Angeles.

Rev. Dr. J. K. McLean has gone to Shasta county for his summer vacation. His pulpit will be supplied during his absence by Rev. Robert Nourse of Washington, D. C.

At the communion held the last Sunday in May five more new members were received into the membership of the Congregational Church at Tucson, A. T.—three by letter and two on profession. This makes the ninth consecutive communion, at which there have been accessions. COM.

Rev. C. W. Hill gave the Memorial address at Santa Clara, May 30th.

Rev. J. C. C. Harris accepts an invitation to minister for six months to the Pico Heights church, lately organized in the suburbs of Los Angeles.

Rev. P. S. Knight preached a memorial sermon for the G. A. R.'s at Mehama, Marion county, Or.

Salem Congregational Sunday-school was given a share in the celebration of Children's Day last Sabbath, June 3d. Said church seconds the motion for a uniform day. Let us fall into line.

The Congregationalists are jubilant over the fact that Rev. Dr. R. G. Hutchins will return in October to become their pastor, when the new church, to be erected on Hill and Sixth streets, will be completed, and previous to this their services will be held in some hall to be rented for the purpose. The Central Baptists expect to take possession of the present First Congregational Church about July 1st.—*Los Angeles Tribune June 4th.*

Pacific University, Forest Grove, Or., is to have its commencement exercises June 19th and 20th. It is to be hoped that some of the ministers and friends coming to attend the Pacific Coast Association will be able to take this opportunity to visit this institution. It will be a convenient time, just a few days before the Association, and will be received, we are sure, as a token of good will by those connected with the school. Interest grows naturally out of the soil of acquaintanceship, and we hope our friends from abroad will make the area of acquaintings among us as large as possible. COM.

Rev. Walter Frear has removed from Santa Rosa to Oakland. His address is 614 Thirteenth street. This good brother is always ready for work. Call on him, you who need.

Col. George Woodford of Illinois, the noted temperance evangelist, is still doing a grand work in our midst. He is an earnest Christian worker in the cause of the W. C. T. U. COM.

In the Congregational church, Benicia, last Sabbath was communion. The pastor preached in the morning on "The Christian's Personal Relation to Christ," and in the evening on "Christ Going Forth to Meet His Arrest." One new member was received into the church on profession, and two children were baptized.

SAN JOSE.—The lecture given by Rev. Thomas Bacon of Berkeley, on "John Brown, the Forerunner of the Civil War," was an instructive and entertaining one. Mr. Bacon was well-fitted to speak on one of the most striking characters of the past half-century, having been intimately acquainted with his past history through his father, Dr. Bacon, between whom and John Brown a warm friendship had existed for many years.

The church at Union Flat, under the pastorate of the Rev. James Davies of Pullman, W. T., is enjoying a season of spiritual prosperity. For many Sabbaths past the schoolhouse has been far too small to hold the large congregations that have assembled. Four new members were received at our last communion, whilst three more applicants await our next communion service. The weekly prayer-meeting from house to house is a source of great spiritual blessing, being largely attended, and the influence of the Spirit being richly felt.

OTHER DENOMINATIONS.

PRESBYTERIAN.—Rev. F. J. Edmunds of Kansas has been duly installed pastor of the Vacaville church.——The last stated meeting of the Benicia Presbytery assembled in Santa Rosa, and the Sacramento Presbytery met in Placerville.

METHODIST.— The Fresno District Association convened in Selma May 15th.——The Santa Barbara Association met in Santa Barbara.——Jackson is the midst of a precious revival of religion.——Rev. C. V. Anthony has been honored with the D.D.

METHODIST SOUTH. — Ten persons joined the Lompoc church lately.—— The Chico church has had many accessions.

BAPTIST. — The American Baptist Home Mission Society received the past year $551,596, of which $145,603 was received by contributions, for general purposes; $41,579 for schools and buildings, and $39,629 for church extension. The receipts from legacies were $245,485.

The following are the particulars of the new law abolishing slavery in Brazil: All the emancipated negroes now on coffee plantations are required to remain there until the next coffee crop is gathered, but, in the meantime, they are to receive a small rate of wages from their former owners, and shall not be locked up in their quarters as formerly. Former owners receive no compensation for liberated slaves. Nearly a million and a half of slaves have been liberated by the new law.

The Asiatic cholera is raging in Chile to an alarming extent.

"CHILDREN'S DAY" IN TULARE.

DEAR PACIFIC: I want to tell your many readers how the Congregational Church of Tulare celebrated "Children's Day."

Bishop Erle has said, "A child is man in a small letter, yet the best copy of Adam before he tasted of Eve or the apple. Could he put off his body with his little coat, he had got Eternity without a burden, and exchanged but one Heaven for another." Very near to the dear Christ seemed the happy children assembled in our church to-day, and the heart of many world-hardened man or heedless woman disclosed a tender spot, as they listened to long-forgotten texts of Scripture, and songs of loving, childish praise.

It was emphatically a *children's* service, and I cannot but believe that He, who "took young children in his arms and blessed them," accepted these youthful tributes of devotion.

The order of exercises comprised the customary programme of responsive readings, recitations, and songs by the children, remarks by the Sunday-school superintendent, and sermon by the pastor; subject—"Children and the Kingdom"; text—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." This brief sermon, suited to the understanding of a child, administered also a timely charge to parents, not to hinder their willing little ones from coming at the Savior's call. Another pleasant feature of the day was the singing by two little girls of a hymn, "Children's Day," written by Rev. Dr. Williams for this service, and which, if I were not afraid of trespassing upon your space, I should most certainly copy. The church choir, a very satisfactory quartette, rendered fine music. Wreaths, crosses and bouquets of flowers, with the tasteful banners of the Sunday-school, adorned the church. Suggestive, silent lessons were taught by the mottoes of the banners—"The Torch Bearers," "The Truth Seekers," "The Busy Workers," "Christ's Little Lambs."

The evening services were conducted entirely by the Young People's Society of Christian Endeavor. The President, Mr. C. F. Rilliet, formerly of Dr. McLean's church, Oakland, presided. There is no more efficient officer in any Christian Endeavor Society in the State, and his successful services are well appreciated here.

Papers were read on "the growth and aim of Christian Endeavor Societies," on "Moral Courage," taking the "three Marys of the four gospels" as a text, and emphasizing the lessons to be learned from them. Singing and recitations by members of the Society, and remarks by a visitor from Dr. Mackenzie's church in San Francisco, brought the exercises to the doxology and benediction, and so ended this Children's Day in Tulare.

Tulare, June 3d. P.

CHILDREN'S DAY AT MARTINEZ.

The Martinez Sunday-school observed Children's Day Sunday evening, June 3d, with a floral concert. Though flowers are becoming scarce, the church was trimmed with many varieties. The school entered singing, each pupil holding a bouquet. Among the special features were several recitations: "The Salutatory, Children's Day Welcome," by one of the boys; verses from the infant class, "The Buds of Promise"; "The Praise-Meeting of the Flowers" and "Voices from the Flowers." These last two were given by classes of girls, each having a bouquet of the flower she represented. Among the songs were "Siloam," "The Children's Day," "Hosanna," "Beautiful the Little Hands," "The Lily of the Valley." Scriptural passages were read, giving God's promise concerning the seasons, and telling what Christ said about the flowers.

An offering was taken for the *Morning Star.* The pastor added a few words: The flowers have voices for us; they silently sing the praises of God. We love them for their beauty and fragrance. Flowers delight children, refresh the weary and cheer the sick. How varied they are, each with its own beauty and sweetness! Beautiful as they are, how soon they perish! These bouquets so fresh will be withered to-morrow, and why? Because they are cut from the vine, you say. Thus, these flowers teach us many lessons. They wither, for they have no everlasting beauty. They are, rather, pictures, God's paintings, awaking in us ideas of the real, spiritual beauty. The fragrance of the flowers is fulfilled in the Christian graces.

"The lily's leaves of spotless white
Of purity shall sing."

Christ, you know, is called the Rose of Sharon and the Lily of the Valley. He is the one among men, altogether lovely. He showed a heavenly beauty in all his ways, while his words and influence are a sweet fragrance, filling all the world. He called himself the Vine and us the branches, and so we are to bear the flowers, and fruits he bore. Christlike children are the flowers God loves best. What are some of these sweet flowers of childhood that gladden the parents' hearts and make the world beautiful? Here are some of them—good-nature, kindness, gentleness, obligingness, good-will, sincerity, truthfulness, good-breeding, civility, amiability, good manners, politeness and good thoughts, which are the buds of flowers.

The flowers cut from the vine soon wither, but children need never be cut off from Jesus, and so may bloom in heaven forever more.

Should not parents cultivate these graces in the garden of the children's hearts? O children who love to roam among the flowers, will you not let Jesus walk amid the sweet perfume of beautiful lives?

DEAR PACIFIC: The following card came to me last week from London, England:

IN LOVING MEMORY OF
EMMA BAGSTER
(Wife of Benjamin Bagster)
Who Fell Asleep in Jesus
On April 28, 1888,
Aged 75.

"If we believe that Jesus died and rose again, even so those also who sleep in Jesus will God bring with him." (*I Thess. iv:* 14.)

Emma Bagster was the mother of our beloved brother and friend, Walter Weldon Bagster, who graduated with the writer from the Pacific Theological Seminary. Mr. Bagster led the pioneer band of missionaries to West Central Africa, and there laid down his life for Jesus' sake, and whose body rests in a lonely grave in that far-off land. A noble mother and a noble son—what a blessed meeting on the other shore! God bless and comfort the aged father, as he quietly and patiently waits for the Master to say to him, "Come thou also and meet us" W. H. COOKE.

Oakland.

Dr. Sketchley says he will spend $40,000 in improvements on his Tehama County ostrich farm.

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WHO IS FATHER CHINIQUY?

Father Chiniquy was born in Canada in 1809, his parents being natives of Quebec. * * * Young Chiniquy was, in 1822, sent to the college of Nicolet to be educated for the Romish priesthood. He was ordained to the priesthood in 1833, in the cathedral of Quebec, and for a time was chaplain of the Marine Hospital in that city. Here it was that he studied the effects of alcohol on the human system, and, becoming convinced that its use was deleterious, wrote to Father Matthew, in Ireland, regarding his temperance work. Father Chiniquy soon afterward established the first temperance association in the Roman Catholic Church on this continent, and subsequently organized temperance societies throughout Lower Quebec. * * * In 1851 Father Chiniquy came to Illinois. He brought with him a large number of French Canadians, and settled them in Kankakee county, Ill. In 1858 Father Chiniquy left the Church of Rome, and 405 of the 500 Catholic families of his flock in St. Anne followed him in accepting the gospel of Christ as their only authority on religion, renouncing the name of Roman Catholics, and calling themselves Christian Catholics. Soon after the withdrawal of Father Chiniquy from the Roman Church, litigation ensued over the property, and the apostle priest was subject to much persecution. "During eighteen years," he tells us, "they kept me in the hands of the sheriffs, a prisoner, under bail, as a criminal. Thirty-two times my name has been called before the civil and criminal courts of Kankakee, Joliet, Chicago, Urbana and Montreal, among the names of the vilest and most criminal of men." He has been accused of murder and arson, been stoned twenty times, and in his travels in foreign countries narrowly escaped assassination. For half a century a devout and loyal son of the Church of Rome, Father Chiniquy is now as fearless and determined in his denunciation of the methods and teachings of Rome as he was formerly their earnest advocate.

Read the following Press Notices in regard to Father Chiniquy's great book, "Fifty Years in the Church of Rome":

Sower and Mission Monthly (Reformed Church) says:
"Never before in the history of our country has such a publication from such a source been issued, and never so much needed as now, when all the Jesuitical energy of Rome is expended in covering our entire country with its political web of iniquity, for the purpose of bringing the power of the Vatican to be and to remain the controlling balance of power over the United States for all time. We hope no Protestant minister will consent to remain ignorant of the contents of this important publication."

The Interior (Presbyterian) Chicago, Aug. 6, 1885, says:
"The author has had an inner view of every phase of that great system of superstition and falsehood and he describes with a pen of unusual vigor, and with the keenest intellectual analysis. There has been no expose in recent times, we may even say since Luther, of the error, tyranny and demoralizing influence of Romanism so thorough as this. We find new matters of interest in every chapter and on every page"

The Standard (Baptist) Chicago, Aug. 6th, says:
"Its arraignment of the Catholic Church and priesthood is something tremendous. What reply they would make to it we do not know; but if a hundredth part of what is here declared of them is true, no person need be in doubt where to look for 'the Man of Sin.'"

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Children's Corner.

WHEN SHALL WE WIN?

When shall we win? Why, when we fire
Straight to the mark and never tire;
When we hold fast, as we've begun,
And still work on till all is done.

When shall we win? When, filled with zeal,
We face the foe of human weal,
And, flinging to the wind each fear,
God's trumpet-call alone we hear!

When shall we win? When we're content
To die, nor to retreat consent;
Resolved to shun the recreant's shame,
And rather choose a martyr's name.

When shall we win? 'Tis best to say
"What can we do from day to day?"
With truth, and faith in truth, we dare
Not faint, or falter, or despair.

The cause of Right is charged to win;
Omnipotence is not with sin.
Since God is King, his cause will see
The light and crown of victory.

Be this our care, that we endure;
'Tis this will keep our conscience pure;
And when the righteous cause has won,
We, too, shall hear the words, "Well done!"

HOW A BOY'S SOUL WAS WON.

The farm on which I worked was in the suburbs of a country town; and a beautiful night in June, when a few drops of rain were falling from fleecy clouds, I was overtaken in the streets by a pleasant-faced gentleman, as I was driving two Durham cows from the pasture to the stables. I cast my eye backward. Hearing footsteps and seeing a cheerful face, my whole soul was delighted, and I felt it meant me. He approached me on the opposite side of the street, but did not hesitate to put his nicely blacked boots into the mud, coming to my side and kindly holding over my head the umbrella he was carrying.

So cheerfully he asked the natural questions to interest a boy: "Whose cows are they? How much milk do they give? What did they cost? Do you drive them night and morning?" with many others; to which with a real pleasure I answered. Then, with the same pleasant, winning way, he asked if I was a Christian.

"No, sir."

Wonderful, I thought, to talk about cows and being a Christian at the same time, and in the same pleasant and natural way.

"Do you want to be?"

"I always wanted to be, sir."

"Do you pray?"

"I have prayed, sir, night and morning, since I was old enough to understand what it meant."

"Have you a mother?"

"No, sir."

"Where is your mother?"

"She is in heaven, sir."

"When did she go there?"

"Last December, sir."

"Was she a Christain?"

"A Christain, sir! The best mother a boy ever had."

"Tell me about her sickness."

"She had consumption for three years and was confined to her room for six months."

"Did she talk with you about being a Christian?"

"She was not a talking woman, but she prayed and lived before me, sir."

"Tell me about her dying."

"My father called my brother and myself about two o'clock on a very cold December morning, saying, 'Hasten, boys, your mother is dying.'"

"How did you feel when you were dressing?"

"It was very cold in that unfinished attic where we slept, and I shook from head to foot. Putting on my coat, I got my hand between the lining and the sleeve, and I could scarcely get it back, I shook so."

"What did you think then?"

"Think, sir! What could I think, only that I had no mother to mend it? For it was never like that, no never, when my mother could get about the house."

"When your mother was put down into the grave, how did you feel?"

"Feel, sir! If I was prepared, I felt that I would like to be buried by her side!"

"Do you feel lonely?"

"All the time, sir."

"Why so?"

"Oh, sir! it seems to me no one loves me!"

"Have you a Sunday-school teacher?"

"Yes, sir."

"Don't he love you?"

"I don't know, sir; he never said so."

"How do you expect he would say it?"

"Oh, sir! not to tell it out, but to speak to me on the street and to feel interested in me."

"Does he never do that?"

"Never, sir; he doesn't seem to know me on the streets, and us boys feel that he doesn't care very much for us. Why, sir, he went to sleep in our class a few Sundays since."

The stranger seemed so interested in me, his face glowed with love, as he continued:

"Can't you tell me something your mother said to you during her sickness?"

"Yes, sir. I used to watch with her occasionally the last few weeks of her sickness, calling my father at midnight or at one o'clock. One morning I stepped to the bedside to kiss my mother goodnight before calling my father, and she said, 'Hand me the glass of water, my boy.' Giving it to her, sir, she drank the contents. Handing back the glass, and dropping her thin, bony hand upon the sheet, she said: 'It is very white, but it will be whiter in a few days, and you won't have to sit up and watch with your mother.

The stranger's interest in me seemed to overflow as he passed his umbrella from his right to his left hand, seizing my right hand with his, exclaiming:

"My dear boy, I think you ought to become a Christian now."

"Yes, sir; I would like to, if I knew how."

At this point in the interview we came to the street corner where the cows turn to go to the stable. Grasping my hand with increased warmth, he said:

"Do you turn here?"

"Yes, sir."

With a look of tender love that I have no power to describe, he said: "My dear lad, you must become a Christian, and grow up and be useful, doing good in the world."

Then, bending towards me, and drawing down the umbrella that he might be unobserved by passers-by, he offered, in substance, this prayer, still firmly holding my hand: "O God, bless this motherless boy. He says no one loves him; but, dear Lord Jesus, show him how much you love him, and how you will wash away his sins and make him happy here, and give him a home in heaven forever. Hear the prayer his mother offered when on earth, and hear his own prayer, for Jesus' sake. Amen."

When I opened my eyes at the close of that wonderful petition, and looked into the stranger's face, the tears were dropping from his cheeks. He withdrew his hand from mine with a strange reluctance, saying, "Good-by, my lad. The stranger loves you much; your mother loved you more, but Jesus Christ has died that you might live eternally with him."

He followed me with his eyes till his vision was cut off, as he passed behind a fence. Going a few yards, I stopped with amazement to think on what had occurred, and watched the umbrella as it passed along at the top of the high board fence, till it was lost behind a barn.

The stranger's prayer and my mother's were answered, as I can testify this day. —*Christian Inquirer.*

A GOOD RESOLUTION.

While leaving a large saloon a laboring man saw standing in front a beautiful pair of horses and a costly carriage occupied by two elegantly-dressed ladies, who were conversing with the proprietor. As they were leaving, he said to the dealer, "Whose is that?" "That is mine," said the man. "It cost $3,500. My wife and daughter could not do without it." The poor laboring man looked down a moment, as though in deep meditation; but, suddenly looking up, he said, "I see it! I see it!" "What do you see?" asked the dealer. "See where for years my wages have gone. I helped pay for that carriage, and for those splendidly-caparisoned horses. The money I earned, and that should have given my wife and children a home of their own, respectable clothing, and good and substantial food, I have brought to your bar to be squandered in luxury. Hereafter my wife and children shall have the benefit of my toil, and my evenings I will devote to them at home."—*Ex.*

IMPROVED OPPORTUNITIES.

There came a peddler to the house of Mr. Baxter; a book was purchased which led to the conversion of his son Richard. Richard Baxter afterwards wrote the "Saints' Everlasting Rest," which caused the conversion of Philip Doddridge, who, in turn, wrote, "Rise and Progress of Religion." This book led Wilberforce to Christ, and his great book, "Practical View," was the means of conversion of Dr. Chalmers and Leigh Richmond

Mr. Munhall preached in Kokomo, Ind., one Sabbath, while working as a dentist in Indianapolis. No special interest was manifested, and the next morning, while on the train for home, he felt that it was all lost time. Fourteen months afterward, he met a young man who was studying for the ministry, and who attributed his conversion to that sermon. Three years after he related the circumstances in Kokomo, when three persons arose claiming a similar benefit.—*Ex.*

NOT AN ENCOURAGING ANSWER.—"Granny, *whar* you gwine?" The speaker was a poor, puny little pickaninny, black as the ace of spades, who trudged wearily along, almost bent double beneath the weight of an immense bundle of soiled clothes for the wash. "Granny," an immense body, with sable visage, pouting lower lip, and a savage aspect, turned sharply round and confronted the widow's mite. "Whar I gwine? Whar I gwine? I ain't gwine tell you whar I gwine. You al'ays axin,' 'Whar 'e gwine? Whar 'e gwine?' I gwine whar I gwine—dat's whar I gwine. 'Whar 'e gwine? whar 'e gwine?' al'ays axin,' 'Whar 'e gwine? whar 'e gwine?, I ain't gwine tell you whar I gwine." It is needless to say that no further information was elicited, or in fact desired. —*In Harper's Magazine for April.*

Infinite toil would not enable you to sweep away a mist, but, by ascending a little, you may look over it altogether. So it is with our moral improvements; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—*Helps.*

The pleasures of the world are deceitful; they promise more than they give. They trouble us in seeking them; they do not satisfy us when possessing them, and they make us despair in losing them.

GLEANINGS.

Let our Lord's sweet hand square us and hammer us, and strike off all kinds of pride, self-love, world-worship and infidelity, so that he make us stones and pillars in his Father's house.—*Samuel Rutherford.*

I have read in Plato and Cicero sayings that are very wise and beautiful; but I never read in either of them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Augustine.*

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star. But it is better to be the fountain than the maelstrom, the star than comet, following out the sphere and orbit of quiet usefulness in which God places us.

I wonder how many Christians there are who so thoroughly believe God made them, that they can laugh in God's name; who understand that God invented laughter, and give it to his children. The Lord God delights in the laughter of a merry heart.—*Miracles of Our Lord.*

In all your enjoyments be moderate. Set your heart in the love of God and the faith of Christ, and difficulties will disappear. The inner life in you will assimilate to the divine everywhere, and return its own blessed and consecrating influence to all your work and all your amusements.—*Principal Tulloch.*

Our abiding belief is that just as the workmen in the tunnel of St. Gothard, working from either end, meet at last to shake hands in the very central roof of the mountain, so students of nature and Christianity will yet join hands in the unity of reason and faith, in the heart of their deepest mysteries.—*Dr. L. Moss.*

Did you ever feel the joy of winning a soul for Christ? If so, you will need no better argument for attempting to spread the knowledge of his name to every creature. I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says, "By your means I was led from darkness to light."

I have been more and more convinced, the more I think of it, that, in general, pride is at the bottom of all great mistakes. All the other passions do occasional good; but, whenever pride puts in its word, everything goes wrong; and, what it might really be desirable to do quickly and innocently, it is mortally dangerous to do proudly.—*Ruskin.*

There need be no disappointed ambition—if a man were to set before himself a true aim in life, and to work definitely for it; no envy or jealousy if he considered that it mattered not whether he did a great thing, or some one else did it—nature's only concern being that it should be done; no grief from loss of fortune, if he estimated at its true value that which fortune can give him, and that which it can never give him; no wounded self-love, if he learned well the lesson of life—self-renunciation.—*John Ruskin.*

God is calling his Church to earnest and united prayer. Prayer has always been the secret of power in missions. It has opened the gates of empires long shut and barred to Christian missionaries. It has aroused the Church to organized effort and carried the cross to every land. It has raised up volunteers by the thousand, and brought in money by the million. And now let prayer be offered as never before that the knowledge of the great war of God against all false faiths may be made available to all believers, and that the men and money may both be provided speedily to encompass the earth with the cordon of missions.—*Missionary Review.*

THE SON OF MRS. PRESIDENT MADISON.

Mrs. Madison's property, valued at twenty thousand dollars, was finally divided between Anna and Payne Todd—to the latter the money was welcome. He had dissipated his own fortune, his mother's private property and Montpelier—"he literally drank up the place and the Negroes," remarks one who knew him well, speaking of Montpelier. President Madison had labored in vain to reform his habits of idleness and extravagance, and also had paid many of his debts.

Some of his means he had sunk in the erection of a strange structure, on an eccentric plan, upon his own estate, Toddsbirth, intending that his mother should there make her home. The house originally upon the place had been burned, and he had built a great tower with a ball-room and state dining-room, grouping around it several small buildings, some old, others new; in one of these cottages his mother was to live, entering the dining-room through a window. When he built this house—which for lack of money he was unable to complete—he was interested, like many people at that time, in the subject of silk-culture, and intended to turn the place into a silk-farm; and, characteristically, before he had planted his mulberry-trees, or hatched his silk-worms, he imported a number of Frenchmen to make the silk. Toddsbirth is still standing, not far from Montpelier.

Mrs. Madison's last breath brought forth the words, "My poor boy!" and it is impossible for any one to think of her son without a sigh. Step by step he grew disagreeable and dissipated. A cousin, recalling him to-day, writes:

"As for my cousin, Payne Todd, my childish memories of him do not bear repeating. His manners were perfectly Grandisonian, but I was a little afraid of him. Do not ask me why."

He became a gourmand, and wholly lost his beauty and elegance. He cultivated a taste for foreign cookery, and a friend of his boyhood says that he was continually sending to the Old World for favorite articles of food, so that at last he was enormously stout, quite the figure that a man must be who drinks liquors as constantly and eats as self-indulgently as he did. One who remembers him in his later years, after his inherited beauty was obliterated, says that he looked very much like every other common man who becomes dissipated—bloated and puffed and grizzly and slouchy.

Payne Todd accomplished nothing in life that was worth a man's while. During the first years of the Monroe Administration he was President Monroe's private secretary, but for some reason did not remain. He ran for Congress and was defeated. He never took his place among country gentlemen as the master of his estate. He never married. He forfeited the esteem of every friend whom his mother and President Madison secured for him. At 42 he died of a long and fearful fever, in Washington, two years after Mrs. Madison, at a hotel on Fifteenth street, surrounded by some of his mother's old slaves, but with no white person near him. During his conscious moments he had been full of grief and remorse. In the snow and cold, on Washington's birthday, he was laid to rest in the Congressional Cemetery, followed there by a carriage containing one friend, and another with his servants. Others of the family buried there were afterwards removed, but no one had sufficient interest in Payne Todd to care where he rested. His only part in the world now is an example of a wasted life.—*Wide Awake.*

"HAVE YE KEPT THE FAITH?"

A dear brother of the writer, living in New York, was recently on a train, which was just leaving the station. By the side of it, on the next track was another train, which was about starting in the opposite direction. A man near by brother suddenly jumped to his feet, opened the window, and hurriedly called, "John!" A man at an open window in the other train, instantly recognized his friend, and quickly responded, "William!" A hearty grasp of hands, and the short, solemn inquiry came ringing from William:

"John, have ye kept the faith?"

"Aye, by the help of God, I have."

The cars moved away, a smile of pleasure on the face of each, and they saw each other no more. Was it strange that a thrill of Christian sympathy took possession of my brother's heart, as he at once took a seat by the side of William, who had hitherto been a stranger, but was now a Christian brother.

Not, "Have you made money?" "Have you made a great name for yourself?" but "Have you kept the faith?" What stronger evidence of conversion could have been given than in question and answer which came from these two travelers to eternity?

Happy the man who can give a right answer to this important question, and, who, at the end of life and in the day of judgment can say, with Paul, "I have kept the faith."—*The Christian.*

THE PARSON'S TRIUMPH.

It is on record that a clergyman repeated the same sermon so frequently that some of his congregation complained to the Bishop, who accordingly remonstrated with the parson. He replied unhesitatingly:

"Well, my Lord, it is quite true that I do preach the same sermon very frequently, but, looking at the barren results, I feel perfectly warranted in doing so."

As this explanation was not considered quite satisfactory, the Bishop arranged an interview at the palace with the rector and two of his church wardens, who concurred in the complaint. After referring to the object of the conference, the rector turned suddenly to one of the church wardens and asked:

"What was the text?"

The church-warden, after considerable shuffling and evasion, was unable to give it. Turning to the other intelligent functionary, he asked the same question, with a similar result, and finally appealed to the Bishop as to whether he was not fully justified in repeating the sermon in such extraordinary circumstances.—*Chicago Living Church.*

The Sunday-school hour is largely wasted, in which the teacher goes to his class without a definite plan to carry out and a definite purpose to accomplish by each lesson; and it is just as likely to be wasted when the teacher goes with a plan, but allows himself to be switched off from it, and either side-tracked or turned in some other direction from the one he had chosen. It is said of Rufus Choate that, whatever he did to interest or entertain the jury or the audience, *he always went in for the verdict.* That is the teacher's business. His success is in gaining the verdict.

A NEW MALADY AMONG SMOKERS.—A malady of recent appearance among smokers has been dubbed the "cigarette eye." According to an oculist, the best authorities were for a time at a loss in understanding this disease, but have at length decided that its origin lies in the cigarette. The symptons are dimness and a film-like gathering over the eye, which appears and disappears at intervals and is not relieved by spectacles. Only a long course of treatment cures this dangerous trouble.

Rev. Lyman Abbott has been elected pastor of Plymouth church.

GOOD ADVICE.

The following "good advice" constituted the business principles of the late John J. Studwell of Brooklyn, N. Y.:

I expect to pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show, to a human being, or any word that I can speak for the good of others—let me do it *now.* Let me not neglect nor defer it; for I shall not pass this way again.

Keep good company or none. Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth. Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured, except by your own acts.

If any one speaks evil of you, let your life be so that no one will believe him.

Ever live (misfortune excepted) within your income.

When you retire to bed, think over what you have been doing during the day.

Make no haste to be rich, if you would prosper.

Small and steady gains give competency with tranquillity of mind.

Never play at any game of chance.

Avoid temptation, through fear you may not withstand it.

Earn money before you spend it.

Never run into debt, unless you see plainly a way to get out again.

Never borrow, if you can possibly avoid it.

Do not marry until you are able to support a wife.

Never speak evil of any one. Be just before you are generous.

Keep yourself innocent if you would be happy.

Save when you are young to spend when you are old.

The smartest man is he that can say the most in the fewest words, and can do the most work with the least fuss.

The best way to accumulate property is to buy when others want to sell, and to sell when others want to buy.

Will you please use your influence against the use of rum and tobacco? For humanity's sake, please do it.

Heaven is larger than the clouds.—*Mrs. Browning.*

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Miscellany.

TWO CENTURIES AGO.

Fair First-day morning, steeped in summer calm,
Warm, tender, restful, sweet with woodland balm,
Came to him like some mother-hallowed psalm—

To the tired grinder at the noisy wheel
Of labor, winding off from memory's reel
A golden thread of music. With no peal

Of bells to call them to the house of praise,
The scattered settlers, through green forest ways,
Walked meetingward. In reverent amaze

The Indian trapper saw them from the dim
Shade of the alders, on the rivulet's rim,
Seek the Great Spirit's house, to talk with him.

There, through the gathered stillness, multiplied
And made intense by sympathy, outside
The sparrows sang, and the gold-robin cried,

A-swing upon his elm. A faint perfume
Breathed through the open windows of the room
From locust trees heavy with clustered bloom.

Thither, perchance, sore-tried confessors came,
Whose fervor jail nor pillory could tame—
Proud of the cropped ears meant to be their shame;

Men who had eaten slavery's bitter bread
In Indian Isles; pale women, who had bled
Under the hangman's lash, and bravely said

God's message through their prison's iron bars;
And gray old soldier-converts, seamed with scars
From every stricken field of England's wars.

Lowly before the Unseen Presence knelt
Each waiting heart, till, haply, some one felt
On his moved lips the seal of silence melt.

Or, without spoken words, low breathing stole
Of a diviner life from soul to soul,
Baptizing in one tender thought the whole.

When shaken hands announced the meeting o'er,
The friendly group still lingered near the door,
Greeting, inquiring, sharing all the store

Of weekly tidings. Meanwhile youth and maid
Down the green vistas of the woodland strayed,
Whispered and smiled, and oft their feet delayed.

And solemn meeting, summer sky and wood,
Old, kindly faces, youth and maidenhood,
Seemed, like God's new creation, very good.

And, greeting all with quiet smile and word,
Pastorious went his way. The unscared bird
Sang at his side, scarcely the squirrel stirred

At his hushed footstep on the mossy sod;
And whereso'er the good man looked or trod
He felt the peace of nature and of God.

—*John G. Whittier.*

PERILOUS TIMES HAVE COME.

One of the most alarming dangers of the times is the encroachment of worldliness upon the Church of Jesus Christ. The "prince of this world" is drawing lines of investment closer and closer around the stronghold of the Church. He is pressing the siege with the most diabolical ingenuity and persistence. That he has been gaining ground, "wearing out the patience of the saints" at many points, cannot be denied. Never has the old enemy pressed his cause with more varied forms of strategy and cunning disguises. If ever he came near deceiving the "the very elect," it is in this most perilous "world-age" of the nineteenth century. He has laid his black hand upon all the resources of our modern civilization—the steam engine, the telegraph, the printing-press, the powers of science and art and invention in every field of human activity, and is employing them all in his desperate warfare against the stronghold of our Christianity. In many cases he has succeeded in turning the very weapons of Christians against themselves, and poisoning the very fountains of their sustenance and support.

It is now as in the ancient days—those who are in the greatest danger seem to realize it least. They cry, "Peace, peace," when there is no peace. They say, like the devil-ensnared Ladodiceans, "I am rich and increased with goods, and have need of nothing," when they are really "wretched and miserable and poor and blind and naked," befooled, befogged, and stripped and wheedled out of every good thing they had possessed. They have become so hospitable that they are entertaining devils unawares. They have become so liberal in their views, and have gone so far in their revolt against old fogyism, that they have lost sight of the old landmarks, and are led by the devil at his will. And alas, the last state of those poor souls is worse than their first.

What the devil has failed to accomplish by direct, open assault upon Christians, he has in many cases accomplished his diabolical, angel-of-light strategy and diplomacy. He has drawn out multitudes of the professed disciples of Christ into the fields of compromise, by feigned flight, and has worsted them by simply permitting them to rest on that "Enchanted Ground." He has often, under pretence of making terms of surrender, secured compromises that have given him the full fruits of victory over detachments of the Lord's hosts. Does any one doubt the statement? Let him go round about the walls of Zion, and let him look out upon the scene through the field glass of God's Word, and he will see and understand and lament the sad facts.

What is wealth? Satan has that too. What is talent, what is culture, what is high social position? Satan has these at command, also. What are all material attractions and resources? They all abound in the dominions of the devil. It is vain to rest in any of these, or to make them substitutes for the life and power and fruits of godliness. Where the Holy Spirit does not abide in power, there the essentials of Christian discipleship and Christian service are wanting. Satan cannot counterfeit the life of God in the soul of man nor the fruits of the Spirit that ripen on the branches of the spiritual life.

These are perilous days, because they are days of unparalleled opportunities and responsibilities. The voice of the Spirit has forewarned the Church that "in the last days perilous times shall come." These times are upon us now. The bold outlines of the prophetic sketch of the scenes of those days, are produced in the life of our own times. The fact fits the picture. The echo answers to the prophetic voice. And it behooves the Church to heed the warnings and signals of her Master. "Can ye not discern the signs of the times?" is the challenge of His voice. "Let us not sleep, as do others," cries out a wide-awake, clear-eyed disciple, "but let us watch and be sober." And another voice rings out its martial appeals: "Put on the whole armor of God. Stand fast in the evil day. Having done all things, stand." Full of cheer and encouragement, yet thrilling with tender yearning and warning, comes the word of our faithful Saviour, "Be thou faithful unto death, and I will give thee a crown of life."—*Evangelical Messenger.*

EMANCIPATION IN BRAZIL.

The efforts of the Brazilian abolitionists to fix an exact date for complete emancipation have resulted more favorably than was expected. The bill submitted by the new ministry was passed by both houses of Parliament on May 13th, and was at once followed by a proclamation of immediate emancipation by the Princess Regent. The bill provides that freedmen shall serve their present masters until next Christmas, receiving wages therefor, and confines them to their respective counties for two years, but they cease at once to be the property of those who have hitherto owned them. Slavery originated in Brazil substantially as it did in the West Indies, the natives being first made slaves, and replaced as they were exterminated by captured Africans. At that time the trade in blacks was largely in the hands of the Portuguese, and as Brazil was the one great American colonial possession of Portugal, it afforded a market for the Negroes brought into Portuguese ports. The abolition movement began in the decade between 1860–70, but found its first legal expression in 1871 in a law freeing the slaves of the State, and the children henceforth born of slave mothers, but binding the latter to service as apprentices until 21 years of age. Under this law actual emancipation would, of course, only have begun in 1892, while slaves born prior to 1871 would have remained in servitude as long as they lived. Once started, however, the emancipation movement grew in force, one great province liberating all its slaves, and the number elsewhere being decreased by purchase by associations and on conditions of limited service. In 1885 a general law was passed, freeing at once all slaves over sixty years of age, and providing for gradual emancipation by classes, with an indemnity to owners for their losses. Unfortunately, the indemnity fixed was so disproportionate to the losses, slavery so firmly rooted in the planting interest, and emancipation so hampered by restrictions, as to well-nigh nullify the act. But the sentiment in favor of complete emancipation continued to grow, and, supported by the press, and fostered by hundreds of abolition associations, at last became too strong to be longer disregarded. On the departure of the Emperor for Europe last winter, the Princess Regent dismissed the hostile ministry, and the new Cabinet has lost no time in introducing a bill for complete abolition, and in pushing it to a conclusion. One year ago the number of slaves yet remaining in the Empire was estimated at 723,419, though as emancipation by provinces has been in steady progress, the number freed by the final act will probably not exceed 600,000. Doubtless, the sudden enfranchisement of even this number will cause a considerable derangement of economic conditions, the mass of the people being very poor, and the difficulty of absorbing 600,000 souls possessed of absolutely nothing correspondingly great. But the world has become too civilized to tolerate slavery, and the Brazilians are to be congratulated on the triumph of a policy which the success of free labor in our own Southern States has shown to be wise, if only from a material point of view.—*Interior.*

A BLASPHEMER SUDDENLY BEREFT OF REASON.—A dispatch from Seneca, Kan., May 6th say: Two well-to-do farmers named Primley, who live about thirteen miles north of this place, and a farmhand named Althous, on Thursday afternoon became involved in a violent discussion concerning taking the sacrament, when Althous exclaimed in a loud voice, accompanied with an oath, "You think, when you take the sacrament, you are swallowing Jesus, feathers and all." No sooner had he uttered the words when he became madly insane, rushed about with frightful groans, and, despite the efforts of the Primleys, escaped and is supposed to be hiding in the woods along the Nemehah river.

The United Presbyterian Committee on Union with the Reformed Church, reports that the time for union has not yet come.

A MOST GLORIOUS FACT.

BY C. H. YATMAN.

Yes, glorious to the thousands, whose lot it is not to be a reaper in the Lord's vineyard, but who must give all their time and strength to breadwinning and home duties and daily drudgery, *that the Holy Spirit is to be given YOU for that service.* Just hink of it, God helping a woman wash dishes, make beds, darn stockings, sweep rooms. God helping a man plow, plant corn, thresh wheat, milk cows, cut briars, build fences. God helping a machinest to forge iron, an engineer to run his engine, a blacksmith to shoe a horse, a lawyer plead a case, a physician to prescribe medicines, a statesman to vote righteously, a commercial traveler sell goods, a bookkeeper keep books, and all the other thousand and one duties of the millions.

We preachers get so in love with direct gospel work, that ofttimes we neglect to tell you folks that God will help you and baptize you just as readily and just as powerfully for service in your field as he will us in our field.

Just look at Samson, how the Spirit came on him just to help him slay a lion, and again when he had to pay the forfeit of a lost riddle, how the Spirit was with him to slay thirty of his enemies for their spoil.

See Gideon, how the Spirit of the Lord come on him; then came the wool test, then came the battle with the Medianites, and then the great victory. Let me tell you that all some of you can do is to fight the Medianites of sin about you as well as He did Gideon.

Turn back to Exodus, xxxi: 3; and we see Bezaleel filled with the Spirit. What for? Why to work skillfully in gold and silver and brass. Every jeweler that's a Christian ought to read the closing verses of the thirty-fifth chapter.

Look at those messengers in I Samuel, xix: 20; sent by wicked Saul to take David. They got over amongst the preachers, and, behold, the Spirit comes on them, and constables are made preachers in no time. This is repeated again and again. Saul couldn't understand it, and goes himself; and lo, he, too, gets a baptism of the Holy Spirit, and with the rest prophesies.

Let those women whose fears often trouble them at times when no human hand can lift the burden, turn and read in Luke's gospel, chapter one, verse 41, and do not quit till the husband joins you over the old Bible, as you read for him and he reads again for himself, verse 67 and on to the end.

Bound up in Luke, xi: 13; is a promise never yet exhausted. Think for a moment on these words, "To them that ask." Surely that takes in the organ blower as well as the artist at the keys, or the preacher at the desk. It must mean the nurse for babe as well as the king on the throne. It does mean the lowest and highest, and all between, shall have the Holy Spirit to help them.

Oh, it is glorious.

Now, then, ask for his presence and power. Don't give up in prayer till the unction is on you for clothes washing, or for stove tending, or for soul winning, or whatever duties you find it yours to daily perform.

BREVITIES.

Two million and a half is said to be the number of persons who are slaves to Sabbath toil in America, and that they receive no more than six days' wages for seven days' work.

Young married man in forcible tones: "I tell you I am boss of my house, and what I say there goes." Passenger on next seat leans over and remarks: "Beg pardon, but is your wife at home?" Young married man in less forcible tones: "No, she's in the country." Everybody in the car smiled out loud.

"Why do you fill up your paper with such nonsense as this?" he said to the editor: "'John Smith of Pugville is in town, calling on his many friends.'" Just then the office boy poked his head in the door, and said, "Mr. Smith of Pugville wants fifty extra papers." 'That's why," explained the astute editor.

"The British drink bill amounted to over $625,000,000 in 1887. There is a suggestion in these figures to the people who imagine that taxation restrains the drinking propensity. The excise tax in England is more than double that of the United States, and the per capita consumption is not half as great in the United States as in the former country."

The obliging visitor, to show that he is really fond of children, and that the dear little ones are not annoying in the least, treats the youngest to a ride upon his knees. "Trot, trot, trot! How do you like that, my boy? Is that nice?" "Yes, sir," replied the child; "but not so nice as on the real donkey—the one with four legs."

"What a wonderful man Spurgeon must be," said a gentleman to us the other day in a railway carriage. "I read some time ago he had preached two thousand sermons from one text." He was rather disappointed to find that Spurgeon had only published 2,000 sermons in his life time. It is hard to meet the expectations of some people.—*Irish Chr. Adv.*

God framed this great organ of the world; he tuned it, yet not so that it could play upon itself, or make any music by virtue of this general composure, but that it might be fitted and prepared for the finger of God himself, and at the presence of his powerful touch, might sound forth the praise of its Creator in a most sweet and harmonious manner."—*Culverwell.*

Literary and Educational.

PERIODICALS.—The *English Illustrated* gives sketches of Hinchingbrooke and of the old English homes, and other illustrations to suit a paper on Kaiser Wilhelm, and continues "Coaching Days and Coaching Ways." Macmillan & Co. $1.75.——May 5th of *Littell's Living Age* has the famous paper of Matthew Arnold on "Our United States Civilization," and Grant Allen's article on "North Africa." In the following number is a careful account of the discovery of the Solomon Islands and a comparison of the eighteenth century in France with the same century in England, besides the usual wealth of other selections. $8.00. Littell & Co., Boston.——No. 4 of the *Puzzler.* N. D. C. Hodges, New York. $1.20 a year.——*Public Opinion* continues to prosper, we infer, in its weekly culling from the great world of the press on all the leading topics of the day.——The *Swiss Cross,* 47 Lafayette Place, New York.

RECEIVED.—"Souvenir of Minneapolis City Missionary Society," an interesting and instructive account of a wise labor."——"Woman, Her Power and Privileges," sermons by T. DeWitt Talmage. J. S. Ogilvie & Co., New York. Published in the *Sermon Series,* which is issued quarterly at $1.00 a year.——"The Dairy Maids," a cantata for church and charity festivals, by Mrs. A. G. and Leo R. Lewis. E. P. Carpenter & Co., Brattleboro, Vt. 15 cents.——"Correspondence on the Subject of Teaching the Vernacular in Indian Schools. Government Printing Office, Washington.——Mills College and Seminary Catalogue, 1887–88.——"The Story of Carlton College," by Rev. Dr. M. McG. Dana.——"Ten Years' Work for Indians at Hampton Institute."——"Growth of Lafayette," by Professor F. A. March.——"What American Authors Think About International Copyright."

It is a long time since we read fairy stories. But "Summer Legends," by Rudolph Baumback, strike us very pleasantly. There is a graceful touch-and-go to the style. The author has a quick ear and observant eye, and his tales are steeped in the real world of natural things, although he takes just what liberty he pleases in introducing sprites and causing magical transformations. But there is wit and beauty together in these usually brief legends, for there are twenty-two of them within these 285 pages. We are told that Baumback resides in Leipsic, and one story of his has reached its twenty-second edition, and two other books each the thirteenth. The translation by Helen B. Dole seems to be well done. (New York: Thomas Y. Crowell & Co.)

McMillian & Co., New York, have commenced a series of books, which receives the name of "McMillian's Summer Reading Library," to be issued weekly; each number, in paper, comes at 50 cents. The first book in the series is "Marzio's Crucifix," by F. Marion Crawford. We need not say that this story augurs well for the series. For there is power in it. The scenes are at Rome, and the artist and the priest are the chief characters. Among other books to be in this series are three by Mr. Shorthouse, three by Kingsley, together with "Mr. Isaac's" and "Dr. Claudius."

Miss Frances E. Willard has made her essay on "On Woman in the Pulpit" expand into a volume with the same title, of 172 pages, and it is published by D. Lathrop & Co., Boston. Her strong point is in showing how easy it is for men to find in the Scriptures arguments against the service of woman in the pulpit, using a facility of interpretation which would floor them if applied to other practices which they observe. The only thing to which our mind feels like making special objection, is the tone of over-doing it, which leads the advocate to make wholesale remarks about and against men! But this may be pardoned, for some men do irritate the dearest and fairest of the sex. To Miss Willard's own argument is subjoined that of Dr. Henry L. Vandyke in reply, and Professor L. T. Townsend furnishes a rejoinder, which is the best reasoned thing in the book. In the introductory pages, Joseph Cook and Joseph Parker warmly appreciate Miss Willard's views, and her skill in setting them forth.

Dr. A. E. Dunning introduces and the Congregational Sunday-School and Publishing Society (of which he is the Secretary) publish "Summer Assembly Days, or What Was Seen, Heard and Felt at the Nebraska Chautauqua." The Nebraska Chautauqua holds its Assembly at Crete. The author of this book, Anna E. Hahn, weaves into the experiences of a family, attendant there, exercises of the occasion, and thus enables the reader to live over the days which may be spent to so much pleasure and profit, even if the reader may not ever have had the actual benefit of the occasion in his own person. We have thus notices of the prominent persons who figure in these assemblies, and representations of the various effects which what they are and say has upon different minds. 245 pp. Price, $1.00.

A new disease, the root rot, has made its appearance in the vineyards of Napa County.

You are tried alone; alone you pass into the desert; alone you are sifted by the world.—*Robertson.*

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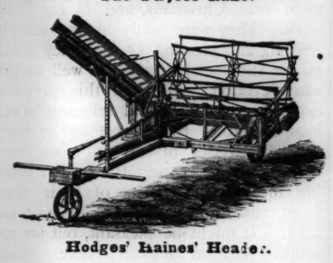
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OREGON NOTES.

On last Thursday a unanimous call was extended by the First church of East Portland to Rev. H. V. Rominger of Albany.

Rev. Mr. Westervelt of Denver has been called to the pastorate of the church at Oregon City. It is not certain whether he will accept or not.

On Friday evening, June 8th, there will be a union meeting of all the Young People's Christian Endeavor Societies of Portland and vicinity at Grace Methodist church.

Dr. J. W. Watts, one of the foremost and oldest temperance workers in the State, delivered a lengthy address in Roseburg, May 24th, against third party prohibition.

The signal service report for the month of May shows it to have been the driest month of May since the establishment of the signal station here. The rainfall was considerably less than one inch.

Edward M. Atkinson, the only surviving son of our beloved Dr. Atkinson, returned to his boyhood home from New York a few weeks ago. He has resided in the East for some years, and engaged in law practice. Now that he is here among us, he has cast in his lot with Plymouth church, and is rendering efficient service there.

The First church of Albina was filled to overflowing last Sunday evening to hear the memorial discourse of Rev. T. H. Henderson. All the growing suburbs of Portland, on the east side of the river, were represented in the congregation. The prospects ahead of this church are growing brighter daily. A parsonage is in course of construction.

Rev. Charles F. Wood preached his farewell sermon at Forest Grove to-day. His future location, as yet, has not been determined. He will make a visit to Chicago before accepting any call. He graduated from the Seminary there about one year ago. He is a bright, winsome young man, and withal an earnest Christian; and it is sincerely hoped that he will find a location within our associational bounds.

On Thursday evening last a committee to arrange for entertaining the delegates to the coming Pacific Coast Conference was appointed, consisting of Messrs. G. Shindler, J. P. O. Lownsdale, George H. Himes, Mrs. W. P. Jones, and Mrs. Charles L. Fay. Those intending to come will please signify the same at as early a date as possible by sending a note to that effect to Mr. G. Shindler, Chairman of the Committee.

Professor W. D. Lyman, formerly of Pacific University, has been elected to a professorship in the College at Santa Fe, New Mexico. His brother, Rev. Horace S. Lyman, is principal editor of the *Pacific Express*, the organ of the Prohibition party of this State. He is a good writer, and is doing excellent service for the prohibition cause. Still, if straws are any indication, the prohibition vote on to-morrow will be less than it was last November upon the constitutional amendment.

Mrs. Mary A. Walker of Forest Grove went to Walla Walla, W. T., May 31st, to attend the commencement exercises at Whitman College, she having received a special invitation to make the visit. On August 29th, it will be fifty years since Mrs. Walker arrived at Whitman Station, or Walla Walla, which place she has not visited for forty years. Special exercises will be given in her honor during commencement week. The name of this good and venerable lady will ever be remembered in connection with the early history of this North Pacific Coast. Mrs. Walker and Rev. Cushing Eells, D.D., are the only survivors of the eight missionaries who came together in 1838 to this then far-off region. A memorial service for the dead missionaries will be held to-day, and Mrs. Walker and Father Eells will deliver addresses.

This morning Rev. T. E. Clapp preached from the text, "Peace with God"—a part of Romans v: 1. He referred to the touching recollections revived all over our land—revived by the pathetic ceremonies of Memorial Day—to the vivid contrast of the time before and after Appomatox. The peace following that eventful surrender came from its being unconditional. So we, if we desired peace with God, must surrender unconditionally. There was no middle ground; we must be for or against—must be at peace with God or at war with him. He referred to the 9,000,000 of people who were studying the story of the crucifixion to-day. The conditions were the same as in that time. The gospel had not changed; neither had the natural disposition of man; he was at enmity with God; the conflict was raging; the persuasive and self-sacrificing life of Christ on one side, and perverse and self-willed heart of man upon the other. He closed with a fervent appeal to all to have faith in Christ, who is able and willing to save, to cease the warfare against his kingdom, and obtain that "peace which passeth all understanding."

Portland, June 3, 1888. G. H. H.

DIED.

BIGELOW.—In Oakland, June 3d, T. B. Bigelow, aged 89 years.

Ten thousand teachers are expected to be in attendance upon the convention to be held here in July.

SUNDAY-SCHOOL LESSON, JUNE 17. MATT. XXVIII: 16-20.

BY REV. W. L. JONES.

THE GREAT COMMISSION.

When Jesus appeared to his disciples after his resurrection, some doubted; but a further acquaintance with him removed all doubts. They were manly enough to acknowledge the truth when they knew it. They did not become chronic and life-long doubters. When doubt by evidence was removed, they did not feel like saying, "Ye have taken away my gods which I made; and what have I more?" These were suitable persons to receive this great commission. They were, also, qualified for their work by their satisfaction in the result of their observation and inquiry. They had great joy when they saw the completed plan for the redemption of man. Before this they were working blindly, and seeing only partial processes. A man may do good work in an organ factory, and hear no music but the sound of the saw and the plane. He is doing the cabinet work, which is needful but not musical. His work may be with the anvil or with the moulding sand, and seem to have no connection with harmony and chords. But, when he goes into the room where all these parts are combined, and after the tuner's art has perfected the whole, his former dull, and sometimes discordant, work will appear in its appropriate relations, and he will find joy in that which was but weariness before.

This is the position in which the disciples were when they received their great commission. They saw, not only the cross and the tomb, but also the resurrection and the life. Thus they were prepared for their work. Their way of showing their new joy proved them true Christians, and fit for their work. They were daily in the temple praising and blessing God. They loved public and social worship, as well as private devotion. After all this preparation, what next? Would religious meetings, to tell of their great joy in their new discoveries of divine truth, and their confident expectations of eternal life through the merits of their risen Lord, answer all the requirements of the case? It might be pleasant, but far too selfish a position for them to take. "Go" was the great word in their new instructions. They were full of the truth, and would be sure to tell it somewhere. They were commanded to tell it as widely as possible. "Go make disciples of all the nations"; "Preach the gospel to the whole creation"—these are the expressive renderings which the New Version gives of our Lord's command.

The work of the Church in the world is, then, a missionary work. Every true Christian is interested, practically, in missionary affairs. Home missions will occupy their first thought, "beginning at Jerusalem," but they will not stop there—"all the nations," "the whole creation," must hear the Word through them.

This seems to be the only provision for sending the gospel to all people. Christ's prayer, just before the betrayal, contained the same idea. He prayed for his disciples, and "not for these alone, but for them also that believe on Me through their word." In the last chapter of Revelation the same idea is brought out in the passage, "Let him that heareth say come." The eloquence of an angel would astonish and delight the people, but would be less convincing than the words and the life of one who had needed pardon and who had found it, and whose life gave proof of "the cleansing power of the gospel." Christ gave the model in his life and teachings, and his followers are to work by it.

The sculptor who produces figures that delight the world works less in marble than in some plastic material to which he gives form and expression that only an artist and a master can give. Then, placing it before one who is skilled with mallet and chisel, he directs him to cut from the marble a figure like the model.

Christ has given us the model, and by this we are to do our work. If the missionary expression is plainly seen in the model, we must cut down to this line or we are unfaithful in our work. Every follower of Christ will be practically interested in missionary work. Christ, our model, was a foreign missionary. He came from another and a better country to bring the tidings of great joy to us. If he had adopted the selfish policy of some professors of religion, he never would have reached this world. Looking in this direction, he might have said to himself, "They would better do something for themselves; there's need enough." The whole plan of redemption would have fallen dead without this element which some seem too willing to leave out of their religion. Such persons would be Christians without following Christ.

Our home missionary work requires a high degree of Christian attainment. All Christians are preachers of the gospel, some by word, some by deed, and some by both. It is a dangerous thing to preach truth mixed with falsehood; but without words one may preach that there is no need of growing in grace, of bridling the passions, of honoring God by the daily reading of his Word and by family prayer, of activity in all possible forms of Christian work. One may mix his gospel, without a word of error, with the teaching that, if business and religion interfere, or meet squarely on the road, always give business the right of way. He may preach without a word a sermon from the text, not found in the Bible, "Seek ye first everything else, and let religion be added thereto if there is any time for it." Every professor of religion preaches some mixture of the gospel or the pure gospel. Silence cannot save him from it.

It is better to cut down to the lines of Christ's model, since we must be always using, by our acts, the mallet and the chisel. It is better, since we must preach something by word or by act, to preach the pure gospel as Christ taught it. This is our great commission.

PACIFIC COAST CONFERENCE PROGRAMME.

For the Congregational Council or Conference of the Pacific Coast churches, to be held at Portland, Or., June 25th, we have been requested to print the following programme:

SABBATH, JUNE 24TH.

7:45 P. M.—Discourse, by Rev. M. Eells; subject, "Hand of God in the Settlement of the Pacific Coast."

MONDAY, JUNE 25TH.

3 P. M.—Preliminary meeting; special devotional services. Organization; 8 P. M.—Sermon, Professor J. A. Benton, D.D., "The Conditions and Retrospect of Our Christian Work During Forty Years."

TUESDAY, JUNE 26TH.

8:30 A. M.—Devotional services; gratitude; 9:00 A. M.—reports from associations and fields represented; 10:00 A. M.—hymn; 10:10—reports continued; 11 A. M.—reports from Home Missionary Superintendents. 2:00 P.M.—Education—"The Public School, Its Scope and Attainment, by Professor G. C. Hall; 2:30—discussion; 3:30—"The Pacific Coast: Its Area, Resources, Population, Progress and Prospects."

8:00 P. M.—Discourse, "The Christian College: Its Constituency and Aims," by President J. F. Ellis, D.D. (30 minutes); "The Christian Seminary: Its Necessity, and Scope," by Rev. Dr. S. H. Willey, or Rev. J. K. McLean, D.D.

JUNE 27TH.

8:30 A. M.—Devotional; 8:45—Minutes; 9:00—brief discussions and plans in review of themes presented—Missionary, Educational, Resources, Plans of Benevolence; 2 P. M.—Bible training in the home, the Sabbath-school, the Y. M. C. A. and Society of Christian Endeavor; discussion; resolutions; business; 8:00 P. M.—discourse, "Prospective," by Rev. J. A. Cruzan.

[The programme as printed above is provisional merely, and liable to additions and changes.]

MALHEUR COUNTY, OREGON.

Our county is suffering from drouth. The water in the streams, that has served for irrigation heretofore, has failed us, and unless we are blessed with copious showers, there will be an almost total failure of crops here, and consequent heavy loss of stock next winter. Beautiful masses of white billowy clouds rise, and hang over us against the clear blue background like mountains of drifted snow, but next morning they are gone again and leave no trace behind, and we think with longing of the superabundant rains of the Willamette valley. Since writing before, our Sunday-school has been reorganized on a union basis, and is quite interesting and well attended, although the pupils are constantly changing. For awhile it seemed impossible to get the large boys to join the classes, or take any part in the exercises, for as soon as the singing was over they would go out and stand around, talking and laughing, till school was out; but the last Sabbath or two they have stayed in and conducted themselves like gentlemen.

O Lord, help us to win these untrained souls for thee! How *can* we awaken our young people to a longing sense of the beautiful possibilities which lie in their pathway, ready for their grasp, but which will never be theirs unless they themselves will strive to win them.

There is a Sabbath-school at Lower Willow Creek, and one at Bully Creek. I believe these are all the Sabbath-schools there are in the county as yet; so there is ample room for our new State Superintendent, Mr. Rockwood, to work here, and wherever he goes in these places where they have been so long without the gospel, the servant of God will meet a warm welcome, for "beautiful upon the mountains are the feet of him who bringeth glad tidings."

They are to dedicate a new M. E. church at Lower Willow next quarterly meeting, which will be the first house built expressly for a church in Malheur county. Brother Denison organized an M. E. church at Huntington, on the railroad, with seven members, and Sister Smith, assisted by Brother Applegate of Idaho, organized a Baptist church at Bridgeport, on Burnt river, May 13th, and May 20th met at Bully Creek to ordain Brother Smith; and so the leaven works.

Yes, God's children *are* working, but still the southern part of the county is unreached. How blessed it would be to be the first to hold the cup of salvation to the lips of this thirsty people, that they might drink of the water of life freely!

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The June number of the *Century* opens with the second of Mr. Kennan's illustrated articles, this one being on "Plains and Prisons of Western Siberia." The Lincoln History in this number contains chapters on "The Advance," "Bull Run," "Fremont," and "Military Emancipation." The last of the present series of illustrated Western articles by Mr. Roosevelt is entitled "The Ranchman's Rifle on Crag and Prairie."

The June *St. Nicholas* has a strong leading article, entitled "A Great Show," by Professor Alfred Church, describing the Circus Maximus at Rome. Louise Chandler Moulton writes a full but simple memorial of "Louisa May Alcott." "Dogs of Noted Americans," Part I, contains accounts, by Gertrude Van R. Wickham of the dogs belonging to Garfield, Lee, Eggleston, Whittier, Miss Woolson and Mrs. Burnett.

The June issue of the *American Magazine* is an exceptionally brilliant number. Among the notable features is an interesting and finely illustrated paper on "Our Defenses from an Army Standpoint," by General O. O. Howard; Mrs. General John A. Logan contributes a graceful article on "The Art of Entertaining."

Another tumble. Bottom probable reached. Sugar lower that ever. Superb Golden C, 5c; Finest Light Yellow, 5¼; White Granulated, 6¼. These figures are in bbls. or strong, double 100-lb. sacks; 50-lb. boxes or ⅛ bbls., ¼c higher. Cash must accompany the order. Everything on the square. We want trade and plenty of it. Smith's Cash Store, 418 Front St., S. F. Cal.

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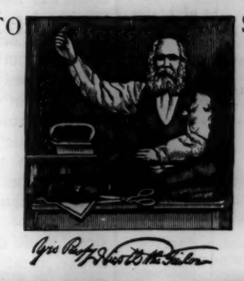

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